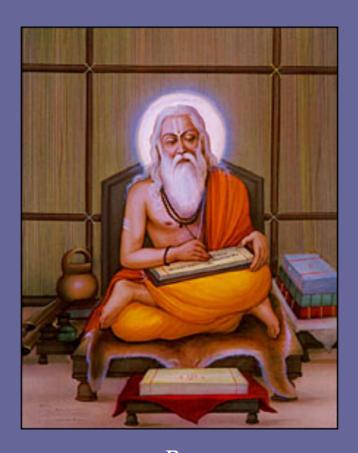
SŪKTA SANGRAHA



By
Paṇḍit Śrī Rāma Rāmānuja Ācāri
srimatham.com



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CONTENTS

1. Brahmā Sūkta	3
2. Puruṣa Sūktam	3
3. Nārāyaṇa Sūktam	6
4. Viṣṇu Sūktam	8
5. Śrī Sūktam	10
6. Bhū Suktam	12
7. Nīļā Sūktam	13
8. Rudra Sūktam	13
9. Ā no bhadrāḥ Sūkta	14
10. Abhaya Mantra	16
11. Aghamarṣaṇa Sūktam	16
12. Aikatya Sūktam	18
13. Anna Sūktam	18
14. Āyuṣya Sūktam	19
15. Āyuṣya-mantrāṇi	19
16. Durgā Sūktam	21
17. Sarasvati Sūktam	22
18. Hiranyagarbha Sūktam	23
19. Namaḥ Prācyai Diśa	24
20. Nāsadāsiya Sūktam	25
21. Rājā Sūktam	26
22. Navagraha Sūktam ,	26
23. Pavamāni Sūktam,	29
24. Rakşoghna Sūkta	32
25. Svasti Sūktam	33
26. Sarpa Suktam	34
27. Vāstu Sūktam	34
28. Sanyāsa Sūktam	35
29. Yama Sūktam,	36
30. Trisuparņa Mantrāņi	38
31. Bhadram Vada sūktam	40
32. Agni sūktam	40
33. Gaṇapatyatharvaśīrṣopaniṣat	41
34. Nārāyaṇa Upaṇiṣad	44
35. Īśa-vāsya Upaṇiṣad	46
36. Sūrya Upaņiṣad,	48
37. Śānti Mantras	50

3.

1. Brahmā Sūktam

brahma jajñānam prathamam purastād visīmatas-suruco vena āvaḥ subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ || 1 ||

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3) AV.4.1.1a TS.4.2.8.2. VS.13.3

pitā virājāgum ṛṣabho rayīṇām | antarikṣaṃ viśva-rūpa āviveśa | tam arkair abhyarcanti vatsam | brahma santaṃ brahmaṇā vardhayantaḥ || 2 brahma devān ajanayat | brahma viśvam idaṃ jagat | brahmaṇaḥ kṣatraṃ nirmitam | brahma brāhmaṇa ātmanā || 3 || antarasmin ime lokāḥ | antar viśvam idaṃ jagat | brahmaiva bhūtānāṃ jyeṣṭham | tena korhati sparditum || 4 || brahman devās-trayas trigum śat | brahman indra prajāpati | brahman ha viśva bhūtāni | nāvi vāntas samāhitā || 5 || catasra āśāḥ pracaran tvagnayaḥ | imaṃ no yajñaṃ nayatu prajānan | ghṛtaṃ pinvan ajaragum suvīram | brahma samidh bhavatya hūtīnām || 6 ||

2. Puruṣa Sūktam

sahasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasra pāt | sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulam || 1 ||

The Supreme Being has a thousand heads, a thousand eyes, a thousand feet. Pervading the cosmos on every side He fills a space ten fingers beyond.

puruṣa evedagum sarvam | yad bhūtam yac ca bhavyam | utāmrtatva syeśanaḥ | yad annenā tirohati || 2 ||

The Supreme Being indeed is all this, what hath been and what yet shall be. It is He who confers on all immortality by which alone they live. 2.

etāvān asya mahimā | ato jyāyāguś ca pūruṣaḥ | pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi || 3 ||

So mighty is His grandeur, yea greater than this is the Supreme Being.
All creatures comprise one fourth of Him, three fourths eternal life above.

tripād ūrdhva udait puruṣaḥ | pādo'syehā''bhavāt punaḥ | tato viśvaṅ vyakrāmat | sāśanānaśane abhi || 4 ||

With three fourths the Supreme Being rose up; one fourth again remained here. Thence He moved forth to every side, over what eats and what eats not. 4.

tasmäd virād ajāyata | virājo adhi pūrusaḥ | sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||

From Him was Viraj (Shining Forth) born, again from Viraj emerged the Primeval Man. When born he spread to the east and west, beyond the boundaries of the world.

yat puruṣeṇa haviṣa devā yajñam atanvata | vasanto asyāsīd ājyam grīṣma idhmas sarad-haviḥ || 6 ||

Then the devas performed a sacrifice. The Primeval Being Himself was the offering. Spring became the ghee, summer the faggots, and the autumn the rice offering. 6.

saptāsyasan paridhāyaḥ | triḥ sapta samidhaḥ kṛtāḥ | devā yad yajñam tanvānāḥ | abadhnan puruṣam paśum || 7 ||

Then seven were the enclosing sticks, His kindling brands were three times seven. In that sacrifice of the Devas the Primeval Being was bound as the victim. 7.

tam yajñam barhişi praukṣan | puruṣam jātam agrataḥ | tena devā ayajanta | sādhyā ṛṣayaś ca ye || 8 ||

This the Supreme Being, the first born being, was purified by aspertions. Thus was performed the first sacrifice by the devas and rishis of yore. 8.

tasmād yajnāt sarva hutaḥ | sambhrtam pṛṣad ājyam | paṣūgums tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye || 9 ||

From that general sacrifice the dripping ghee was gathered up. He formed the creatures of the air and the animals both wild and tame. 9.

tasmād yajñāt sarva hutaḥ | rcaḥ sāmāni jajñire | chandāgumsi jajñire tasmāt | yajus tasmād ajāyata || 10 ||

From that great general sacrifice, Rik and Sama hymns were born, There from the various metres were born, the Yajus had its birth from it . 10.

tasmād aśva ayājanta | ye ke cobhayādataḥ | gavo ha jajñire tasmāt | tasmāj jātā ajā vayaḥ || 11 ||

From it were horses born, from it all animals with two rows of teeth. Cows were born there from, from it were goats and sheep produced. 11.

yat puruṣam vyadadhuḥ | katidhā vyakalpayan | mukham kim asya kau bāhū | kā vūrū pādā vucyete || 12 ||

When they contemplated the Primeval Being in how many ways did they conceive of Him? What was His mouth? What were His arms? What were His thighs and feet called?

brāhmaṇo'sya mukham āsīt | bāhū rājanyaḥ kṛtaḥ | ūrū tad asya yad vaiśyaḥ | padbhyāgum śūdro ajāyata || 13 ||

The brahmin was his mouth, of both His arms was the Raja made. His thighs became the Vaishya, from His feet was the Shudra produced. 13. candramā manaso jātaḥ | cakṣos-sūryo ajāyata | mukhād indras cāgnis ca | prāṇād vāyur ajāyata || 14 ||

The Moon was created from His mind, and from His eye the Sun had birth. From His mouth were Indra and Agni born, from His breath came the wind. 14.

nābhyā āsīd antarikṣam | śī̞rṣṇo dyauḥ samavartata | padbhyāṃ bhūmir diśaś śrotrat | tatha lokagum akalpayan || 15 ||

From His navel came the astral world, and from His head the world beyond. Earth from His feet and space from His ears, thus did they create the worlds. 15.

vedāham etam puruṣam mahāntam | āditya varṇam tamasas tu pāre | sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste | 16 ||

I know the mighty Supreme Being, whose color is like the Sun, beyond the reach of darkness. He the Omniscient One, creates from Himself all the manifold forms and calls them by various names.

dhātā purastād yam udājahāra | śakraḥ pravidvān pradiśaś-catasraḥ | tamevā vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17

The first creator [Brahma] knew the Supreme Being, he in turn made Him known to Shakra [Indra] who proclaimed it in the four directions. Hence even today he who knows Him and the creation thus; as permeated, pervaded and possessed by the Supreme Being verily attains immortality. There is no other way. [For spiritual perfection]

yajñena yajñam ayajanta devāḥ | tāni dharmani prathamā-nyasan | te ha nākam mahimānas sacante | yatra pūrve sādhyās santi devāḥ || 18

The gods sacrificed through sacrifice, thus were the first ordinances established. Those great Beings who base their lives upon sacrifice verily reaches the highest Spiritual Realm where all the sådhyas (nitya süris) dwell.

adbhyas sambhūtaḥ pṛthivyai rasäcca | viśvakarmaṇas samavartatādhi | tasya tvaṣṭä vidadhad rūpam-eti | tat puruṣasya viśvam ājänam agrë ||

In the beginning this universe arose from Vishvakarma [the Universal Architect] through water, earth, fire and the other elements. He excelled Aditya, Indra and the other gods. Fashioning the form thereof Tvashta proceeded, thus was the universe created in the beginning from the Primeval Being.

vedāham etam puruṣam mahāntam | āditya varņam tamasah parastāt |

I know this mighty Supreme Being whose splendour is like the sun, beyond the reach of darkness. tam evam vidvān amṛta iha bhavati | nānyaḥ panthā vidyate'yanāya ||

He alone who knows Him becomes immortal here, there is no other path to liberation.

prajāpatiś carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |
tasya dhīrāḥ parijānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

In the womb moves Prajapati [the Lord of Creatures], He never becoming born is manifested in variegated forms. The wise discern the Source from whence He arises, the first patriarchs sought the position which Marici and the others had obtained.

yo devebhya ātapati | yo devānām purohitah | purvo yo devebhyo jātah | namo rucāya brāhmaye || 22 ||

He who gives light and heat to the gods, the First, Foremost agent of the gods. To Him, to the Resplendent, to the Holy One salutations be.

rucam brāhmam janayantah | devā agre tad abruvan | yas tvaivam brāhmano vidyāt | tasya devā asan vase | 23 ||

Thus spake the gods at first, as they begat the Bright and Holy One; The brahmin who may know you thus, shall obtain dominion over all the gods.

hrīś ca te lakṣmīś ca patnyau laho rātre pārśve lakṣatrāṇi rūpam laśvinau vyāttam liṣṭam maniṣāṇa lamum maniṣāṇa lsarvam maniṣāṇaḥ || 24 ||

Beauty and Fortune are your two consorts, each side of you are day and night. The constellations are your form, the Ashvins your mouth. Being such grant me whatever I desire; yonder world and all other happiness.

3. Nārāyana Sūktam

sahasra-śīrṣam devam viśvākṣam viśva-śambhuvam | viśvam nārāyanam devam-akṣaram paramam padam || 1 ||

1. This universe is truly (the body of) the Supreme Godhead only. Therefore it is dependent upon Him; the Self-effulgent Divine Being; who has countless head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.

viśvatah paramān-nityam viśvam nārāyaṇagum harim l viśvam evedam puruṣastad viśvam upajīvati || 2 ||

2. He is superior to this universe, endless and multi-form. He is the goal of humanity and the Destroyer of sin. That Supreme Person is the universe and the Creator thereof.

patim viśvasyatmeśvaragum śaśvatagum śivam acyutam | narayanam maha-jneyam viśvatmanam parayanam || 3 ||

3. He is the Protector-of-the-universe and the Ruler-of-individual-souls, He is permanent, supremely auspicious and unchanging. He has embodied Himself in mankind as the Indwelling-spirit. He is supremely worthy of being known by creatures; the One who is embodied in the universe and who is the Supreme-goal.

nārāyaṇa paro jyotir-ātmā nārāyaṇaḥ paraḥ | nārāyaṇa paraṃ-brahma tattvaṃ nārāyaṇaḥ paraḥ || 4 || nārāyaṇa paro dhyātā dhyānaṃ nārāyaṇaḥ paraḥ || 5 ||

4. Narayana is the Supreme-Reality designated as Brahman. Narayana is the Supreme, Narayana is the Supreme Light (described in the Upanishads), Narayana is the Supreme. Narayana is the most excellent meditator and meditation.

yacca kiñcit jagat sarvam dṛśyate śrūyate pi vā | antarbahiśca tat sarvam vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

5. Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.

anantam avyayam kavigum samudrentam visva sambhuvam l padma kosa pratīkāsagum hṛdayam cāpyadhomukham || 7 ||

6. One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe; who is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.

adho nistyā vitastyānte nābhyām upari tisthati | jvāla-mālā-kulam bhātī viśvasyāyatanam mahat || 8 ||

7. It should be known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.

santatagum śilābhistu lambatyā kośa sannibham | tasyānte suṣiragum sūkṣmam tasmin sarvam pratiṣṭhitam || 9 ||

8. The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.

tasya madhye mahan-agnir viśvārcir viśvato-mukhaḥ | so'grabhug vibhajan tiṣṭhan nāhāram ajaraḥ kaviḥ || 10 ||

9. In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.

tīryag ūrdhvam adhaśśāyī raśmayas tasya santatā | santāpayati svam deham āpāda tala-mastakaḥ || tasya madhye vahni śikhā aṇīyordhvā vyavasthitaḥ || 11 ||

10. The rays of that Fire spread out, upwards and downwards warming the whole body from head to foot. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.

nīla-toyada madhyasthād vidyullekheva bhāsvarā | nīvāra śūkavat tanvī pītā bhāsvatyaņūpamā || 12 ||

11. It is dazzling like a flash of lightening that appears in a dark rain cloud. It is a slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.

tasyä śikhāya madhye paramätmā vyavasthitaḥ | sa brahma sa śivas sa haris sendra so'kṣaraḥ paramas svarāṭ || 13 ||

12. The Supreme Soul dwells within that flame, He is Brahma, He is Siva, He is Vishnu, He is Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.

rtagum satyam param brahma purusam kṛṣṇa pingalam | ūrdhvaretam virūpākṣam viśvarūpāya vai namo namaḥ || 14 ||

13. The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

om nārāyaṇāya vidmahe vāsudevāya dhīmahi l tanno viṣṇuḥ pracodayat || 15 ||

14. May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

4. Visnu Sūktam

viṣṇor nukam vīryani pravocam yaḥ pārthivāni vimame rajāgm si yo askabhāyad uttaragm sadhastham vicakramanas tredho rugāyo viṣṇo rarāṭamasi viṣṇoh pṛṣṭhamasi viṣṇoḥ śñaptrestho viṣṇo syūrasi viṣṇo dhruvam asi vaiṣṇavam asi viṣṇave tvā || 1 ||

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. RV.1:154:1 Thou art the forehead of Vishnu; thou art the back of Vishnu; ye two are the corners of Vishnu's mouth. Thou art the thread of Vishnu, thou art the fixed point of Vishnu. Thou art of Vishnu; to Vishnu thee. TS. 1:2:13

viṣṇor nukam vī̞ryäni̯ pravocam yaḥ pārthivāni vimame rajägm si yo askabhāyad uttaragm sadhastham vicakramāṇas tredho rugayaḥ || 1 ||

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. (R.V.1:154:1)

tad asya pr<u>i</u>yam abhipātho aśyām | naro yatra devayavo madanti | urukram asya sa hi bandhur itthā | viṣṇöh pade parame madhva uthsaḥ ||

May I attain to His well-beloved realm where the devotees rejoice. For there springs, close akin to the Wide-Strider; the source of immortality in Vishnu's highest footstep.

prastad viṣṇus tavate v<u>ī</u>ryāya | m<u>r</u>go na bh<u>ī</u>maḥ kucaro giriṣṭhāḥ | yosyoruṣu triṣu v<u>i</u>kramaṇeṣu | adhikṣiyanti bhuvanāni viśva || 3 ||

For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling, roams the mountains. He within whose three wide-extending paces all living creatures have their existence.

paro mātrayā tanuvā vṛdhāna | na te mahitvam anvasnuvanti | ubhe te vidma rajasi pṛthivyā | viṣṇo devatvam paramasya vithse || 4 ||

Humans cannot comprehend your greatness, Who expands beyond all bound and measure with your body. Both your two regions of the earth, O Vishnu we know; you O God knows the highest.

vicakrame pṛthivīm eṣa etām | kṣetraya viṣṇur manuṣe daśasyan | dhruvāso asya kīrayo janasaḥ | urukṣitagm sujanim ācakāra || 5 ||

Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In Him the humble people trust for refuge; He, the Nobly Born, has made them spacious dwellings.

trir devaḥ pṛthivīm eṣa etām | vicakrame śartacasam mahitvā | pra-viṣṇur astu tava sastaviyān | tveṣagm hyasya sthavirasya nāma | 6 ||

Three times God strode forth in all His grandeur over this earth bright with a hundred splendours. Foremost is Vishnu, stronger than the strongest; for glorious is His name Who lives forever.

ato devā avantu no yato viṣṇur vicakrame | pṛthivyāḥ sapta dhāmabhiḥ || 7 ||

The gods be gracious unto us even from the place whence Vishnu strode. Through the seven regions of the earth.

idam viṣṇur vicakrame tredha nidadhe padam | samudham asya pāgm sure || 8 ||

Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

trīņi padā vicakrame viṣṇur gopā adabhyaḥ | ato dharmaṇi dhārayan ||

Vishnu, the Protector, He whom none deceives, made three steps, thenceforth. Establishing His high ordinances.

viṣṇoḥ karmani paśyata yato vratani paspaśe | indrasya yujyasya sakhan | 10

Look upon the deeds of Vishnu, whereby the friend of Indra, close-allied, Has let his pastimes be seen.

tad viṣṇöḥ paramam padagm sadā pasyanti sūrayaḥ l divīva cakṣurātatam || 11 ||

The nitya sūris evermore behold that loftiest place where Vishnu is, placed as it where an eye in heaven.

tad viprāso vipanyavo jāgrvāgm saḥ samindhate | viṣṇor yat paramam padam || 12 ||

This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up.(Rik Veda 1:22: 16-21)

5. Śrī Sūktam

hiranyavarnām harinīm suvarna rajata-srajām | candrām hiranmayīm laksmīm jātavedo ma āvaha || 1 ||

1. O Jataveda! O Agni! Invite for my sake, the Goddess of good fortune, the golden-hued dame, the doe-like, moon-like maiden wreathed in gold and silver.

tām ma āvaha jātavedo lakṣmīm anapagāminīm | yasyām hiranyam vindeyam gāmaśvam puruṣān aham || 2 ||

2. O Knower-of-all-beings! Take me to the Goddess of Good Fortune - not a fickle deity, but one who is unswerving. May I obtain gold, cows, horses and men from her. May I be blessed with all the material comforts, such as wealth, cattle, conveyances, friends, servants and progeny.

aśvapūrvām ratha-madhyām hastināda prabodhinīm | śrīyam devīm upahvaye śrīrmā devī juṣatām || 3 ||

3. I invoke Mother Lakshmi to approach me with horses ahead and chariots in the middle and tumultous sounds of elephants.

kām sosmitām hiranya prākārām ārdrām įvalantīm tṛptām tarpayantīm padme sthitām padma-varnām tām ihopahvaye śrīyam || 4 ||

4. I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She transcends all sense perception. She is absolute.

candrām prabhāsām yaśasā jvalantīm śriyam loke deva juṣṭām udārām tām padminīmīm śaranam aham prapadye'lakṣmīr me naśyatām tvām vṛṇe || 5 ||

5. I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought after by devas. May her opposite - alakshmi- denoted by desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed.

āditya varņe tapaso'dhijāto vanaspatis tava vṛkṣo'tha bilvaḥ l tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā alakṣmīḥ || 6 ||

6. O Deity dazzling like the Sun's orb! The bilva tree which comes to fruition without flowering has sprung from your austerity. It's fruits are the result of your penance. May the bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune.

upaitu mām deva-sakhaḥ kīrtiśca maṇinā saha | prādurbhūto'smi rāṣṭre'smin kīrtim ṛddhiṃ dadātu me || 7 ||

7. May the friend of the Deva approach me with fame and precious stones. I am born in this country. May Kubera bless me with prosperity and celebrity.

kṣut-pipāsām malām jyeṣṭhām alakṣmīm nāśayāmyaham labhūtim asamṛddhim ca sarvān nirnuda me gṛhāt | 8 | |

8. I shall drive away from myself impurities, hunger and thirst. O Goddess banish from my home all ill-luck, calamaities and poverty.

gandha-dvārām durādharṣām nitya puṣṭām karīṣinīm līśvarīgum sarva bhūtānām tām ihopahvaye śriyam || 9 ||

9. I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.

manasah kāmam ākūtim vācas satyam asīmahi | pasūnāgum rūpam-annasya mayi srīh srayatām yasah || 10 ||

10. May all my desires be fulfilled. May all my intentions come true and my utterances by truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all all kinds of domestic animals.

kardamena prajābhūtā mayi saṃbhava kardama | śriyam vāsaya me kule mātaram padma mālinīm || 11 ||

11. O Kardama! By your advent, the Goddess has become a Mother, do reside with me. Establish the Mother, the Goddess of proserity, wreathed with garlands of lotuses, in my habitation.

āpaḥ sṛjantu snigdhāni ciklīta vasa me gṛhe | nica devīm mātaraggas śriyam vāsaya me kule || 12 ||

12. Let the waters produce friendly results. O Chiklita! (Kamadeva) Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode.

ārdrām puṣkariṇīm puṣṭim suvarṇām hema mālinīm | sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha || 13 ||

13. O Jataveda, the Divine Fire! Bring me the golden Lakshmi, moist with compassion. Endowed with tawny colour, she nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold.

ārdrām yaḥ karinīm yaṣṭim pingalām padma mālinīm | candrām hiranmayīm lakṣmīm jātavedo ma āvaha || 14 ||

14. O Jataveda, the Divine Fire! Bring me the annointed Lakshmi of golden hue. Bring the Mother who holds the mace in her hand. Lead the Deity of prosperity to my dwelling.

tām ma āvaha jātavedo lakṣmīm anapagāminīm | yasyām hiraṇyam prabhūtam gāvo dāsyo śvan vindeyam puruṣān aham || 15 ||

15. O Mystic Fire! Bring me lakshmi who will always stay with me. May I be endowed by her grace, wealth in plenty, horses and cattle, maids and servants, friends and companions.

yaḥ śuciḥ prayato bhūtvā juhuyādājyam anvaham | sūktam pañca daśarcam ca śrī kāma satatam japet || 16 ||

16. Whoever desire to obtain Lakshmi , should having purified himself and become equananimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.

padma-priye padmini padma-haste padmālaye padma-dalāyatākṣi l viśva-priye viṣṇu manonukūle tvat pāda padmam mayi sannidhatsva ll

O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu conceeds, may your lotus feet always be the object of contemplation for me.

6. Bhū Sūktam

bhūmir bhūmnā dyaur varinā'ntarikṣam mahitvā | upasthe te devyadite'gnim annādam annādyāyā dadhe || 1 ||

O goddess Aditi, You are the Earth in depth. sky in breadth, atmosphere in greatness. In your lap, I place Agni, the all-consumer for the consumption [of oblations].

āyaṅgauḥ pṛśnir akramī dasanan mātaraṃ punaḥ | pitaraṃ ca prayant-suvaḥ || 2 ||

The spotted bull has come and sat before the mother in the east. Advancing to his Father heaven. (R.V. X:189:1)

trigum śaddhāma virājati vāk patangāya śiśraye | pratyasya vaha dyabhih || 3 ||

Thirty places he rules; Speech relies upon wings to fly; bear it with the days.

asya prāṇād apānatyantaścarati rocanā | vyakhyan mahiṣas suvaḥ || 4 ||

With her inspiration from his expiration, She wanders between the worlds; The bull discerns the heaven.

yatva kruddhāḥ parovapa manyunā yad avartyā | sukalpam agne tat tava punas-tvoddīpayām asi || 5 ||

If in anger I have scattered you, in rage or through misadventure May that offence be rectified byyou O Agni, again we rekindle you.

yatte manyu paroptasya pṛthivīm anudadhvase | ādityā viśve tad-devā vasavaśca samābharan || 6 ||

Whatever of you scattered in rage, was spread over the earth, That the Adityas, the All-gods and the Vasus gathered together. mano jyotir juṣatām ājyaṃ vicchinnaṃ yajñagum samimaṃ dadhātu | bṛhaspatis tanutām imaṃ no viśve devā iha mādayantām || 7 ||

Mind, light, rejoice in oblation. May he unite this scattered sacrifice. May Brhaspati extend it; may the All-gods rejoice herein. (Krsna Yajur Veda 1;5;3;)

medinī devī vasundharā syād vasudhā devī vāsavī |
brahma varcasaḥ pitṛṇāgum śrotram cakṣur manaḥ || 8 ||
devī hiraṇya-garbhiṇī devī prasūvarī | sadane satyāyane sīda || 9 ||
samudravatī sāvitrīha no devī mahyangī | mahī-dharaṇī mahovyathiṣṭha || 10
śṛṅge śrṅge yajñe yajñe vibhīṣaṇī |
indra patnī vyāpinī surasarid iha || 11 ||
vāyumatī jalaśayanī śriyaṃ dhārājā satyandhopari medinī |
śvoparidhatam parigāya || 12 ||
viṣṇu-patnīṃ mahīm devīm mādhavīṃ mādhava-priyām |
lakṣmīṃ priya sakhīṃ devīṃ namāmyacyuta vallabhām || 13 ||
oṃ dhanur-dharāyai vidmahe sarva siddhyai ca dhīmahi | tanno dharā
pracodayāt

7. Nīlā Sūktam

nīlām devīgum śaranam aham prapadye | gṛṇāhi | ghṛtavatī savitar ādhipatyaih payasvatīr antirāśāno astu | dhruvā diśām viṣṇu patnyaghorā'syeśānā sahasoyā manotā | bṛhaspatir mātariśvota vāyus sandhuvānā vātā abhi no gṛṇantu | viṣṭambho divo dharuṇah pṛthivyā asyeśānā jagato viṣṇu patnī || T.S. 4;4;12

Do be gracious unto us. Rich in ghee, O Savitr, through your sovreignity be the bounteous region rich in milk, for us. The firm among the quarters, Lady-of Vishnu, the mild, ruling over this strength, the desirable, Brhaspati, Matarisvan, Vayu, the winds blowing together be gracious unto us. Supporter of the Sky, supporter of the earth, ruling this world O Lady of Vishnu. (T.S. 4;4;12)

8. Rudra Sūktam

parino rudrasya hetir vrnaktu pari dvesasya durmatira gayoh | avasthira maghavadbhyas tanuśva mīḍavastokāya tanayāya mṛḍaya || 1 ||

May Rudra's missle turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring.

stuhi śrutam garta sadam yuvanam mṛgan na bhīmam upahatnum ugram | mṛḍā jaritre rudras tava no anyante asman nivapantu senah || 2 ||

Praise Him who is seated in the inner most recesses of the heart, the Young, the Famous, the Chastiser of sinful acts. Almighty, the Cause of grief to the transgressors, praised, be gracious to the singer; let your hosts spare us and smite down another.

mīḍuṣṭama śivatama śivo naḥ sumana bhava | parame vṛkṣa ayudan nidhāya kṛtim vasana ācara pinākam bimradāgahi || 3 ||

O Most bounteous, most auspicious, be auspicious and favorably inclined to us; placing your bow on the highest tree, clad in your tiger- skin, come and approach us bearing your spear.

arhan bibharśi sāyakā nidhanva | arhan niṣkam yajatam viśvarūpam | arhan nidhan dayase viśvam abhuvam | na vā ojīyo rudra tvad asti || 4 ||

Venerable are you who carries bow and arrows, venerable is the many hued and honoured necklace. Venerable- smitting asunder all forces of chaos, one mightier than you there is not 0 Rudra.

tvam agne rudro aśūro maho divas tvagum śartho marutam pṛkṣa iśiṣe | tvam vaday rarunair yasi śangayas tvam pūṣā vidhataḥ paśin utmana | 5 ||

The Cause of distress are you to the miscreants, the Lord of mighty heaven; you're the Leader of the Marut host, you're the Lord of Food. You trave with red windsyour home is in bliss, as Pushan you yourself protects your devotees.

āvo rājānam adhvarasya rudragum hotāragum satya yajagum rodasyoh lagnim purātana yitnora cittā dhiranya rūpam avase kṛnudhvam || 6 ||

Win, to assist You, Rudra, Lord of worship, Priest of both worlds, effectual sacrificer. Agni invested with His golden colours, before the thunder strike and lay you senseless



9. Ā no bhadrāh Sūktam

ā no bhadrāḥ kratavo yantu viśvato dabdhāso aparitāsa udbhidaḥ devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive

1. MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care. Rig Veda 1:89:1

devānām bhadrā sumatir rjūyatām devānām rātirabhi no ni vartatām devānām sakhyam upasedimā vayam devā na āyuḥ pratirantu jīvase || 2 ||

2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.

tān pūrvayā nivida hūmahe vayam bhagam mitram aditim daksa masridham aryamanam varunam somam aśvinā sarasvatī naḥ subhagā mayas karat || 3 ||

3 We summon them here with an ancient hymn, Bhaga, the friendly Daksa, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspicious, grant us contentment.

tanno vāto mayobhuvātu bheṣajam tanmātā pṛthivī tat pita dyauh l tad grāvāṇas soma suto mayobhuvas tad aśvinā śṛṇutam dhiṣṇyā yuvam || 4 ||

4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may you, for whom our spirits long, hear this.

tamīśänam jagatas-tasthuṣas-patim dhiyam jinvam avase hūmahe vayam pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyur-adabdhas svastaye || 5 ||

5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul, that Pusan may promote the increase of our wealth, our infallible keeper and our guard for our good.

svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ | svasti nas tārkṣyo ariṣṭanemiḥ | svasti no bṛhaspatir dadhātu || 6 ||

6 Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth. May Tarksya with uninjured fellies prosper us: Brhaspati grant to us prosperity.

pṛṣad aśvā marutaḥ pṛśni-mātaraś śubhaṃ yāvano vidatheṣu jagmayaḥ lagni jihvā manavas sūracakṣaso viśveno devā avasā gamanniha || 7 ||

7 The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, frequently visiting holy rites, Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.

bhadram karnebhih śṛṇuyāma devā bhadram pasyemākṣibhir-yajatrāh sthirair-angais-tuṣṭuvāgum sastanūbhih vyasema devahitam yadāyuh II

8 Gods, may we with our ears listen to what is beneficial, and with our eyes see what is good, you Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.

śatam innu śarado anti devā yatrā naścakrā jarasam tanūnām | putrāso yatra pitaro bhavanti mā no madhyārīriṣat-āyur-gantoḥ || 9 ||

9 A hundred autumns stand before us, O Gods, within whose space you bring our bodies to decay; Within whose space our sons become fathers in turn. Break you not in the midst, our course of fleeting life.

aditir dyaur aditir antarikṣam aditir mātā sa pita sa putraḥ | viśvedevāḥ aditi pañca-janā aditir jātam aditir janitvam || 10 ||

10 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son. Aditi is all Gods, Aditi five-classed men, Aditi all that has been born and shall be born.

10. Abhaya Mantra

(Atharva Veda 13;15;5,6)

abhayam naḥ karatyantarikṣam abhayam dyāvā-pṛthivī ubhe ime labhayam paścād abhayam purastād uttarād adharād abhayam no astu l

May we be free from fear of anything in the sky above, in the space beyond or on the earth beneath, may we be free from fear of anything that is hidden from us or before us, that is above us or beneath us.

abhayam mitrād abhayam amitrād abhayam jñātād abhayam parokṣāt l abhayam naktam abhayam divā naḥ sarvā āśā mama mitram bhavantu ll

May our friends grant us the gift of fearlessness, may we not fear our enemies, may we be free from fear of the known and from the unknown, may we be fearless during the day and the night may all directions afford us the gift of fearlessness.



11. Aghamarśana Sūktam

hiraṇya śṛṅgaṃ varuṇaṃ prapadye tīrthaṃ me dehi yācitaḥ | yan mayā bhuktam asādhūnāṃ pāpebhyaśca pratigrahaḥ || 1 ||

I take refuge in Varuna, who is radiant like gold. O Varuna I entreat you to grant me the saving grace, for I have enjoyed that which belongs to unworthy people and have accepted gifts from people whose earnings were unlawful.

yan me manasā vācā karmaṇā vā duṣkṛtaṃ kṛtam | tan na indro varuṇo bṛhaspatiḥ savitā ca punantu punaḥ punaḥ || 2 ||

May Indra, Varuna, Brahaspati and Savitar completely absolve me and my people from the sins that we have committed in thought word or deed.

namo'gnaye''psumate nama indrāya namo varuņāya namo vāruņyaih namo'dbhyah || yad apām krūram yad amedhyam yad aśāntam tad apagacchatāt || 3 ||

Salutations to the mystic fire hidden within the waters, Salutations to Indra, Salutations to Varuna, Salutations to the energy of Varuna, Salutations to the cosmic powers that are represented by water. Through the power of this chant let all that is injurious, impure or troublesome in water be destroyed.

atyāśanād atī pānād yacca ugrāt pratigrahāt l tan me varuņo rājā pāṇinā hyavamarśatu || 4 ||

May King Varuna efface and absolve me of whatever sins I have incurred by eating unlawful food, drinking unlawful beverages and accepting gifts from unlawful persons.

so'ham apāpo virajo nirmukta mukta kilbiṣaḥ | nākasya pṛṣṭham āruhya gacched brahma salokatām || 5 ||

Thus becoming sinless and pure and freed from negative desires and attachment, may I ascend to the Supreme State of enlightenment and achieve union with the cosmic consciousness.

yaścāpsu varuņas sa punātvagha-marṣaṇaḥ || 6 ||

May the all pervading sin-effacing Varuna purify us.

rtañ ca satyam cābhīddhāt tapaso 'dhyajāyata |
tato rātryajāyata tatas samudro arṇavaḥ |
samudrād arṇavā dadhi samvatsaro ajāyata |
ahorātrāṇi vidadhad viśvasya miṣato vaśī |
sūryā candramasau dhātā yathā pūrvam akalpayat |
divam ca pṛthivīm cāntarikṣam atho suvaḥ || R.V. 10:190

From Tapas kindled to its height Eternal Law and Truth were born: Thence was the Night produced, and thence the billowy flood of sea arose. From that same billowy flood of sea the Year was afterwards produced. Ordainer of the days nights, Lord over all who close the eye. Dhatar, the great Creator, then formed in due order Sun and Moon. He formed in order Heaven and Earth, the regions of the air, and light.

yat pṛthivyāgum rajas svamāntarikṣe virodasī limāgum stadāpo varuṇaḥ punātvagha-marṣaṇaḥ lipunantu vasavaḥ punantu varuṇaḥ punātvagha-marṣaṇaḥ lieṣa bhūtasya madhye bhuvanasya goptā liieṣa puṇya-kṛtām lokān eṣa mṛtyor hiraṇmayam lipunantu varuṇaḥ punātvagha-marṣaṇaḥ lipunatvagha-marṣaṇaḥ lipunatvagha-marṣaṇaḥ lipunantu varuṇaḥ punātvagha-marṣaṇaḥ lipunatvagha-marṣaṇaḥ lipunantu varuṇaḥ punātvagha-marṣaṇaḥ lipunatvagha-marṣaṇaḥ lipunatvagha-ma

May the sin-effacing Varuna, the god or waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric regions and the intervening space, and also those connected with us. May the Vasus purify us. May Varuna purify us. May the sage named Aghamarshana purify us. Varuna is the protector of the world that was, and also the world that exists at present between the past and future worlds. he grants to those doers of virtuous deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who supports heaven and earth, having become the Sun is wholesome and attractive. Being so blissful and benevolent in nature Varuna grant us your favours and purify us.

om ārdram įvalati jyotir aham asmi | jyotir jvalati brahmāham asmi | yo'ham asmi brahmāham asmi | aham asmi brahmāham-asmi | aham evāham mām juhomi svāha ||

That Supreme Light which projected itself as the universe like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.

12. Aikatya Sūktam (Rig Veda 10,191:2,3,4.)

sangacchadhvagum samvadadhvam | sam vo mānāgumsi jānatām || devā bhāgam yathā pūrve | samjānānā upāsate ||

Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.

samāno mantras samitis samānī | samānam manas-saha cittam eṣām | samānam keto abhisagam rabhadhvam | samjñānena vo haviṣā yajāmahe ||

May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.

samānī va ākūtiḥ | samānā hrdayāni vaḥ | samānā astu vo manaḥ | yathā vaḥ susahā 'sati ||

United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.



13. Anna Sūktam

aham asmi prathamajā rtasya | pūrvam devebhyo amrtasya nābhiḥ | yo mā dadāti sa ideva mā''vāḥ | aham annam annam adantamadmi | pūrvam agner api hatyannam | yattau hā''sāte aham uttareṣu | vyāttamasya paśavas sujambham | paśyanti dhīrāḥ pracaranti pākāḥ | jahāmyanyam na jahāmyanyam | aham annam vaśam iccharāmi |

(TB 2:8:8:1)

samānam artham paryemi bhuñjat | ko mām annam manuṣyo dayet | parake annam nihitam loka etat | viśvair devaiḥ pitrbhir guptam annam | yad adyate lupyate yat paropyate | śatatamī sā tanūr me babhūva | mahāntau carū sakrd dugdhena paprau | divam ca pṛśni pṛthivīm ca śākam tat sampibanto na minanti vedhasaḥ | naitad bhūyo bhavati no kanīyaḥ ||

(TB 2:8:8:2)

annam prāṇam annam apānam āhuḥ | annam mṛtyum tam u jīvātum āhuḥ | annam brahmaṇo jarasam vadanti | annam āhuḥ prajananam prajānām | mogham annam vindate apracetāḥ | satyam bravīmi vadha itsa tasya | nāryamaṇam puṣyati no sakhāyam | kevalāgho bhavati kevalādī | aham medhaḥ stanayan varṣannasmi | mām adantyaham abhyanyān | ahagum sadamṛto bhavāmi | madādityā adhi sarve tapanti om ||

14. Āyuşya Sūktam

yo brahmā brahmaṇā ujjahāra prāṇaiḥ śiraḥ kṛttivāsäḥ pinākī | īśāno devas sa na āyurda-dhātu tasmai juhomi haviṣä ghrtena || 1 ||

bibhrājamānas sarirasya madhyād rocamāno gharma rucir ya āgāt | sa mṛtyu pāśān apanudya ghorān-īhāyuṣeṇo ghṛtam attu devaḥ || 2 ||

brahma jyotir brahma patnīṣu garbham yam ādadhāt puru rūpam jayantam | suvarṇa rambha graham arkam arcyan tam āyuṣe vardhayāmo ghṛtena || 3 ||

śrīyam lakṣmīm aubalām ambikām gām ṣaṣṭhīm ca yām indra senetyudāhuḥ tām vidyām brahma-yonigum surūpām ihāyuṣe tarpayāmo ghṛtena || 4 ||

dākṣāyaṇyas sarva yonyas sayonyas sahasraśo viśva-rūpā virūpāḥ sasūnavas sapatayas sayūthyā āyuṣeṇo ghṛtam idam juṣantāṃ || 5 ||

divyā gaṇā bahu rūpah purāṇā āyuṣcido naḥ pramathnantu vīrān l tebhyo juhomi bahudha ghṛtena mā naḥ prajāguṃ rīriṣo mota vīrān l 6 ll

ekaḥ purastād ya idam babhūva yato babhūva bhuvanasya gopāḥ | yam apyeti bhuvanagum sāmparāye sa no havir ghṛtam ihāyuṣë-ttu devaḥ ||

vasūn rudran ādityān maruto'tha sādhyān rbhūn yakṣān gandharvāguṃśca pitṛguṃśca viśvān bhṛgūn sarpāguṃśca aṅgirāso'tha sarvān ghṛtaguṃ hutvā svāyuṣyā mahayāma śaśvat || 8 ||

viṣṇo tvaṃ no antamaś śarma yaccha sahantya | pra te dhārā madhuścuta utsaṃ duhrate akṣitaṃ || 9 ||

mā na stoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ | vīrān mā no rudra bhāmito 'vadhīr haviṣmanto namasā vidhema te || 10 ||

15. Āyuṣya-mantrāṇi

indrāya tvā tejasvate tejasvantagga śrīṇāmi indrāya tvaujasvate ojasvantagga śrīṇāmi

indraya tva payasvate payasvantagga śrinami indraya tvayuşmate ayuşmantagga śrinami

O Indra, may I be conjoined with that splendour that is within you.
O Indra, may I be conjoined with that strength that is within you.

O Indra, may I be conjoined with that virility that is within you.

O Indra, may I be conjoined with that longevity that is within you.

TB.2.7.7.2

tejosi | tatte prayacchāmi | tejasvad astu te mukham | tejasvac-chiro astu te | tejasvān viśvatah pratyang | tejasā sampiprgdhi mā ||

You are splendid. That I beseech of you. May my countenance be filled with splendour. May my mind be filled with splendour. Splendour spreading everywhere. May I be furthered by that splendour.

ojosi | tatte prayacchāmi | ojasvad astu te mukham | ojasvac-chiro astu te | ojasvān viśvataḥ pratyang | ojasā saṃpipṛgdhi mā ||

You are strong. That I beseech of you. May my countenance be filled with strength. May my mind be filled with strength. Strength spreading everywhere. May I be furthered by that strength.

payosi | tatte prayacchāmi | payasvad astu te mukham | payasvac-chiro astu te | payasvān viśvataḥ pratyang | payasā saṃpipṛgdhi mā ||

You are virile. That I beseech of you. May my countenance be filled with virility. May my mind be filled with virility. Virility spreading everywhere. May I be furthered by that virility.

āyurasi | tatte prayacchāmi | āyuṣmad astu te mukham | āyuṣmac-chiro astu te | āyuṣmān viśvataḥ pratyang | āyuṣā saṃpipṛgdhi mā ||

May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above you. Longevity spreading everywhere. May you be purpose in life be accomplished through longevity.

imam agna āyuṣe varcase kṛdhi | priyaguṃ reto varuṇa soma rājan | mātevā asmā'dite śarma yaccha | viśvedevā jaradaṣṭir yathāsat | āyur-asi viśvāyurasi | sarvāyur-asi sarvam āyur-asi | yato vāto manojavāḥ | yataḥ kṣaranti sindhavaḥ | tāsāṃ tvā sarvāsāguṃ rucā | abhisincāmi varcasā | samudra iva sigahmanā | soma ivāsyadābhyaḥ | agnir iva viśvataḥ pratyaṅg | sūrya iva jyotiṣā vibhuḥ ||

Make this one long-lived and brilliant, O Agni. Beloved Seminal Force Varuna! King Soma! Like a Mother O Aditi grant us peace. May the Vishvedevas lead us to old age. You are life, You are the life of the universe. You are the life of all. From whence commeth the Vital Force with the speed of mind. From whence floweth the rivers [of consciousness]. May they all be radiant towards you. I asperse you with brilliance; equal to the depth of the Sea. As inviolable as the Nectar of Immortality, ubiquitous as fire, as brilliant as the light of the Sun.

TB.2.7.7.6

apām yo dravane rasah I tam aham asmā āmuṣyāyaṇāya I

tejase brahmavarcasāya gṛhṇāmi |

The essence that flows in the waters, that do I draw towards us, splendour for spiritual glory do I take.

apām ya ūrmau rasah | tam aham asmā āmuṣyāyaṇāya | ojase vīryāya gṛhṇāmi |

The essence that undulates in the waters, that do I draw towards us, strength for vigour do I take.

apām yo madhyato rasah | tam aham asmā āmuṣyāyaṇāya | puṣtyair prajananāya gṛhṇāmi |

The essence that is the depth of the waters, that do I draw towards us. Prosperity for procreation do I take.

apām yo yajñiyo rasah | tam aham asmā amuşyāyanāya | ayuşe dīrghāyutvāya grhnāmi |

The sacrificial essence which is in the waters, that do I draw towards us. Age for longevity do I take. TB.2.7.7.7.

agnirāyuṣmāntsa vanaspatibhir āyuṣmān tena tvāyuṣā yuṣmantam karomi | soma āyuṣmāntsa oṣadibhir āyuṣmān tena tvāyuṣā yuṣmantam karomi | yajña āyuṣmāntsa dakṣiṇābhir āyuṣmān tena tvāyuṣā yuṣmantam karomi | brahma āyuṣmat tad brāhmaṇair āyuṣmat tena tvāyuṣā yuṣmantam karomi | devā āyuṣmantas te'mṛtenāyuṣmantas tena tvāyuṣā yuṣmantam karomi |

Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity. Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I bless you with longevity. The gods are long-lived, they possess the gift of immortality, by their immortality I bless you with longevity.



16. Durgā Sūktam

jātavedase sunavāma somam arātī yato nidahāti vedaḥ | sa naḥ parṣadati durgāṇi viśva nāveva sindhum duritātyagniḥ || 1 ||

May we offer oblations of Soma to Knower-of-all-beings. May that Omniscient One destroy that which is inimical to us. May He the Divine Light that guides all, protect us by taking us across all perils as a navigator guides a ship across the sea.

tām agni varņām tapasā jvalantīm vairocanīm karma phalesu justām l durgām devīgum saraņam aham prapadye sutarasi tarase namah || 2 || The goddess Durga is refulgent and radiant with ardency, she is the Power belonging to the Supreme Lord who has manifold manifestations. She is the Power residing in actions and their fruits rendering them efficacious. O goddess who is dedicated to saving, we take refuge in you, may we be saved, salutations to you.

agne tvam paraya navyo asman svastibhirati durgani viśva l pūśca pṛthvī bahula na urvī bhava tokaya tanayaya śamyoh || 3 ||

O Durga (as radiant as fire) you are worthy of praise. With skilled means lead us beyond sorrow. May our homes and land become extensive and ample. Moreover may you be gracious and grant peace to both our children and grandchildren.

viśvani no durgaha jātavedas sindhunna nāvā duritātiparsi | agne atrivan manasā grņāno smākam bodhyavitā tanūnam || 4 ||

You are the saviour, help us to cross this ocean of sorrow (and sin) like one crosses the ocean by boat and grant us protection, O Radiant one, protect our bodies and be mindful of us like the sage Atri (who possessed benevolence and compassion for all sentient beings).

pṛtanājitagum sahamānam ugram agnigum huvema paramāt-sadhasthat | sa naḥ parṣadati durgāṇi viśvā-kṣāmad-devo ati duritāty-agniḥ || 5 ||

We invoke the mystic Fire who is the leader of all from the highest assembly place. He is the stallion and the vanquisher of the hosts of enemies and is fierce. May he transport us across our tribulations and sins and this transient world and grant us liberation.

pratnosi kam-īdyo adhvaresu sanācca hotā navyasca satsi | svānca granava piprayasvāsmabhyam ca saubhagam āyajasva || 6 ||

You are lauded in sacrifices, increase our happiness. You abide in sacrifices ancient and recent, and in the places of sacrifice. O Agni, please grant us who are your sparks, beatitude, may we have unbounded good fortune.

gobhir juṣṭam ayujo niṣiktam tavendra viṣṇor-anusañcarema | nākasya pṛṣṭamabhi saṃvasano vaiṣṇavīm loka iha madayantam || 7 ||

O Lord Vishnu you are devoid of sin and sorrow, and you pervade all. Desirous of good fortune comprising happiness here and final beatitude, may we serve you in devotion continuously. May the gods who dwell in the highest heaven answer me my prayer.

17. Sarasvati Sūktam

R.V. 1:3:10

pāvakā nas sarasvatī vājebhir vājinīvatī | yajñam vastu dhiyāvasu || 1 ||

May the purifying Sarasvati with the plenitude of plenitudes and Rich in resources made by thoughts desire our yajña.

codayitrī sūnṛtanām cetantī sumatīnām | yajñam dadhe sarasvatī || 2 ||

She is the impeller of auspicious truths and the arouser of happy thoughts, may Sarasvati uphold the yajña.

maho arņavas sarasvatī pra cetayati ketuna dhiyo visvā vi rajati | 3 ||

Sarasvati awakens the great flood (of truth) by the perception of revelation (in consciousness) She illumines entirely all thoughts.

pra no devī sarasvatī vājebhir vājinīvatī |dhīnām avitryatu || 4 ||

May goddess Sarasvati full of plenitude, with the steeds of the life-force of plenty, the guardian of thoughts protect us.

sarasvati predam ava subhage vājinīvati | tām tvā viśvasya bhūtasya pragāyām asyagrataḥ ||

O Sarasvati Goddess of learning and eloquence, the source of well-being, O Gracious One, You whom I praise are the source of all creation. (ApMB 1.3.5)



18. Hiranyagarbha Sūktam

R.V.121. Ka.

hiraṇya-garbhas-samavartatāgre bhūtasya jātaḥ patireka āsīt | sa dādhāra pṛthivīṃ dyām utemāṃ kasmai devāya haviṣā vidhema ||

1. IN the beginning arose Hiranyagarbha, the One Lord of all created beings. He established and supports this earth and heaven. What God shall we adore with our oblation?

ya atmadā baladā yasya viśva upāsate praśiṣam yasya devāḥ | yasya chāyā'mṛtam yasya mṛtyuḥ kasmai devāya haviṣa vidhema || 2 ||

2. Giver of vital breath, of power and vigour, he whose teachings all the Gods acknowledge — The Lord of death, whose shade is immortality. What God shall we adore with our oblation?

yaḥ praṇato nimiṣato mahitvaika idrājā jagato babhūva | ya īśe asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema || 3 ||

3. Who by his grandeur has become Sole Ruler of all the moving world that breathes and slumbers; He who is Lord of all beings. What God shall we adore with our oblation?

yasyeme himavanto mahitvā yasya samudram rasayā sahāhuḥ | yasyemāḥ pra diśo yasya bāhū kasma devāya haviṣā vidhema || 4 ||

4. His, through his might, are these snow-covered mountains, sea and Rasa (essence of all things) they call his possessions: his arms are these, his are these heavenly regions. What God shall we adore with our oblation?

yena dyaurugrā pṛthivī ca dṛlhā yena sva stabhitam yena nākaḥ | yo antarikṣe rajasā vimānaḥ kasmai devāya haviṣā vidhema || 5 ||

5. By his power are the heavens strong and the earth steadfast, he supports the Sun and sky: only he knows the extent of space. What God shall we adore with our oblation?

yam krandasī avasā tastabhāne abhyaikṣetām manasā rejamāne | yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema || 6 ||

6. To him, supported by his help, two armies embattled look while trembling in their spirit, when over them the risen Sun is shining. What God shall we adore with our oblation?

āpoha yad bṛhatī viśva-māyan garbham dadhanā janayan tīragnim l tato devānām samavartatā surekah kasmai devāya haviṣa vidhema || 7 ||

7. When did the mighty waters appear, containing the universal germ, producing Agni, from which the Gods' one spirit sprang into being. What God shall we adore with our oblation?

yaścidāpo mahinā paryapaśyad dakṣam dadhānā janayam tīr yajñam | yo deveṣvadhi deva eka āsīt kasma devāya haviṣā vidhema | 8 ||

8. He in his might surveyed the expanse of water containing productive force and generating the principle of yajña (sacrifice). He is the God of gods, and none beside him. What God shall we adore with our oblation?

mā no himsījjanitā yaḥ pṛthivyā yo vā divam satya dharmā jajāna lyaścāpaś-candrā bṛhatīr-jajāna kasmai devāya haviṣā vidhema || 9 ||

9. May He who is the generator of heaven and earth never harm us. The Creator whose cosmic laws are sure. He who brought forth the great and lucid waters. What God shall we adore with our oblation?

prajapate na tvadetānyanyo viśva jātāni pari tā babhūva | yat kamās te juhumastanno astu vayagum syāma patayo rayīṇām || 10 ||

10. Prajapati! you alone comprehend all these created things, and none besides you. Grant us our hearts' desire when we invoke you: may we have rich stores of provisions.



19. Namah Prācyai Diśa

Tait Aranyaka 2:20:

namah prācyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lakṣiṇāyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lamah pratīcyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lama udīcyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lama ūrdhvāyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lamo 'dharāyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lamo 'dharāyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lamo 'vāntarāyai diśe yāśca devatā etasyām prati-vasantyetābhyaśca namo lamo gaṅgā-yamunayor madhye ye vasanti te me prasannātmā naściram jīvitam vardhayanti l

namo gaṅgā-yamunayor munibhyaśca namo namo gaṅgā-yamunayor munibhyaśca namaḥ || oṃ śāntiḥ śāntiḥ



20. Nāsadāsiya Sūktam

nāsad āsīnno sadāsīttadānīm | nāsīd rajo no vyomā paro yat | kim āvarīvaḥ kuha kasya śarman | aṃbhaḥ kim āsīd gahanaṃ gabhīram || 1

There was not the Non-existent nor the Existent then; there was not the air nor the heaven which is beyond. What did it contain? Was there water, unfathomable and profound?

na mṛtyur asīd amṛtam na tarhi na | rātriyā ahna āsīt praketah | ānīd avātagum svadhayā tad ekam | tasmād dhānyam na parah kiñca nāsa ||

There was not death nor immortality then. There was not the beacon of the night nor of day. That One breathed, windless by its own power. Other than that there was not anything beyond.

tama āsīt tamasā gūḍham agre praketam | salilagum sarvamā idam | tucchenābhvapihitam yad āsīt | tamasas ta mahinājāyat ekam || 3 ||

Darkness was in the beginning hidden by darkness; indistinguishable, all this was flux. That which, coming into being, was enveloped by the Void, that One arose through the power of heat.

kāmas tad agre sam avartatādhi | manaso retah prathamam yad āsīt | sato bandhum asati niravindan | hṛdi pratīṣyā kavayo manīṣā || 4 ||

Desire in the beginning came upon That, that was the first seed of mind. Sages seeking in their hearts with wisdom discovered the bond of the existent in the non-existent.

tiraścīno vitato raśmir eṣām | adhas svid āsī3d upari svidāsī3t | retodhā āsan mahimāna āsan | svadhā avastāt prayatiḥ parastāt || 5 ||

Their (measuring) cord was extended across; but was there above or was there below? There were impregnators, there were powers, there was energy below and there was impulse above.

ko addhā veda ka iha pra vocata | kuta ājātā kuta iyam visṛṣṭiḥ | arvāg devā asya visarjanena | athā ko veda yata ābabhūva || 6 ||

Who truly knows? Who shall here declare, whence it has been produced, whence this creation? The gods came after the creation of the universe. Who then knows whence it has arisen.

iyam visrstir yata ābabhūva | yadi vā dadhe yadi vā na | yo asyādhyakṣaḥ parame vyoman | so aṅga veda yadi vā na veda || 7 ||

Whence this creation has arisen, and whether He founded it or not; He who in the highest heaven is its Surveyor; He alone knows, or perhaps He knows not.

(Rig Veda 10;129)

21. Rājā Sūktam

(Rik Veda 10. 173)

ā tvā'harṣam antaredhi dhruvās tiṣṭhā vicācaliḥ | viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśata || 1 ||

1. BE with us; I have chosen you: stand steadfast and immovable. Let all the people wish for you let not your kingship fall away.

ihaivaidhi māpa cyoṣṭhāḥ parvata ivā vicācaliḥ lindra iveha dhruvas tiṣṭheha rāṣṭraṃ u dhāraya || 2 ||

2. . Be even here; fall not away be like a mountain unremoved. Stand steadfast here like Indra's self, and hold the kingship in the grasp.

imam indro adīdharat dhruvam dhruveņa haviṣā l tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ || 3 ||

3. . This man has Indra established, made secure by strong oblation's power. May Soma speak a benison, and Brahmanaspati, on him.

dhruvā dyaur dhruvā pṛthivī dhruvāsaḥ parvatā ime | dhruvaṃ viśvam idaṃ jagad dhruvo rājā viśāmayam || 4 ||

4. Firm is the sky and firm the earth, and steadfast also are these hills. Steadfast is all this living world, and steadfast is this King of men.

dhruvam te rājā varuņo dhruvam devo bṛhaspatiḥ | dhruvam ta indrascāgnisca rāṣṭram dhārayatām dhruvam || 5 ||

5. Steadfast, may Varuna the King, steadfast, the God Brhaspati, Steadfast, may Indra, steadfast too, may Agni keep your steadfast reign.



22. Navagraha Sūktam

1.

āsatyena rajasā vartamāno nivesayann amṛta martyanca l hiraṇyayena savitā rathenā-devo yāti bhuvanā vipasyan l

With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2; Taitt. Sam.3.4.11.2a)

agnim dūtam vṛṇīmahe hotāram viśvavedasam | asya yajñasya sukratum |

We choose Agni as our messenger, the herald, master of all wealth. Well skilled in this our sacrifice. (Rig Veda 1.12.1; Taitt. Sam. 2.5.8.5)

yeṣām īśe paśupatiḥ paśūnām catuṣpadām uta ca dvipadām l niṣkrīto'yam yajñiyam bhāgam etu rāyas-poṣā yajamānasya santu ll

Which creatures does the Lord of creatures rule:— both the four footed and birds. May He, being propitiated, accept His sacrificial share, may abundance of wealth come to the sacrificer. (T.S. 3;1;4d)

2.

agni-mūrddhā divaḥ kakut-patih pṛthivyā ayam | apāgm retāgm si jinvati |

Agni manifests in three forms; as the Sun as lightening and as earthly fire. He activates the seed of life. (Rig Veda 8;54;16 & T.S. 1;5;5c)

syonā pṛthivi bhava-nṛkṣarā niveśanī | yacchanaś-śarma saprathah |

May you be thornless O Earth, spread wide before us for a dwelling place. Grant us shelter broad and secure. (Rig Veda 1.22.15.)

kṣetrasya patinā vayagm hiteneva jayāmasi | gāmaśvam poṣayintvā sa no mṛḍāt idṛśe ||

Through the Lord of the Field, as from a friend, we obtain what nourishes our cattle & horses, in such may He be good to us. (Rig Veda 4.57.1.)

3.

pravaś-śukrāya bhānave bharadhvam | havyam matim cāgnaye supūtam | yo daivyāni mānuṣā janūgmṣi | antar-viśvāni vidma nā jigāti ||

Bring forth your offerings to his refulgent splendour; your hymn as purest offering to Agni the mystic fire of wisdom who goes as messenger conveying all songs of men to the gods in heaven. (Rig Veda 7.4.1.)

indrāṇīm āsu nāriṣu supatnīm aham aśravam | na hyasyā aparañcana jarasā marate patiḥ ||

So have I heard Indrani called the most fortunate from amongst women. For never shall her consort die in future time, through old age. (Rig Veda 10.86.11. & T.S.1.7.13.1.)

indram vo viśvataspati havamahe janebhyah | asmākam astu kevalah ||

O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (T.S;1;6;12. Rig Veda 1;7;10)

4.

āpyāyasva sametu te viśvatas-soma vṛṣṇiyam | bhavā vājasya saṅgathe |

Swell up, O Soma! Let your strength be gathered from all sides. Be strong in the gathering of might. (Rig Veda 1;91;16 & T.S. 3;2;5K)

apsu me somo abravīdantar-viśvani bheṣajā | agniñca viśva śambhuvam āpaśca viśva bheṣajīḥ |

A skilled physician tells me, that in the waters of life lies the capacity to heal all ailments. In the fire of wisdom the welfare of the world and in the waters of life a panacea. (Atharva Veda 1.6.2.)

gaurīm imāya salilāni takṣat-yekapadī dvipadī sā catuṣpadī laṣṭā-padī nava-padī babhūvuṣī sahasrākṣarā parame vyoman l

The Vedas have spoken of various forms of knowledge and preached multifarious duties. It deals with one Supreme Godhead, it gives knowledge of the past and the future, It teaches of religion, prosperity, fulfillment of desires and salvation. It grants the eight siddhis, obtainable through the nine organs, through its thousands of words it leads to the highest Abode. (Rig Veda 1.164.41 & Atharva Veda 9.10.21)

5.

udbudhyasvāgne pratijā grhyenam iṣṭā pūrte sagmsrjethām ayañca | punaḥ kṛṇvagmstva pitaram yuvanam anvātāgm sīttvayi tantum-etam |

Awaken O Agni! O Light of wisdom! and keep us vigilant in the practice of works done for our own merit and works done for the welfare of all beings, may we remain together, making the Pitris young with life's renewal, the thread is being maintained through you. (Vajasaneyi Samhita. 15:55.)

idam viṣṇur vicakrame tredhā nidadhe padam | samūdham asya pāgm sure |

Through all this world strode Vishnu; thrice His foot he planted, and the whole universe was gathered in His footstep's dust. (Rig Veda 1:22:17)

viṣṇor arāṭam asi viṣṇoh pṛṣṭham asi viṣṇoh śñaptrestho viṣṇos-syūr-asi viṣṇor dhruvam-asi vaiṣṇavam-asi viṣṇave tvā ||

You are the forehead of Vishnu; you are the back of Vishnu; you two are the corners of Vishnu's mouth. You are the thread of Vishnu; you are the fixed point of Vishnu; you belong to Vishnu; to Vishnu you are offered. (Taittiriya Samhita 1:2:13)

6.

bṛhaspate atiyadaryo arhad dyumad-vibhati kratumaj-janesu l yaddīdayacchavasarta prajāta tad-asmāsu draviņan dhehi citram l

O Brhaspati, who are born of holy order; that Divine Wisdom shall overcome the enemies of the mind, that wisdom shall shine glorious, with insight among men. That wisdom shall be resplendent in glory. (Taittiriya Samhita 1;8;22 g)

indra marutva iha pāhi somam yathā śāryāte apibas-sutasya l tava praņītī tava śūra-śarman-nāvivā santi kavayas-suyajñāh l

O Indra surrounded by the Maruts drink here the Soma! As you did drink the juice beside the Saryata. Under your guidance, in your keeping, O Hero! the singers serve, skilled in fair sacrifice. (Vajasaneyi Samhita. 7:35.)

brahma jajñānam prathamam purastād visimatas-suruco vena āvaḥ subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ll

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)

7.

śanno devīr abhiṣṭaya āpo bhavantu pītaye | śamyor abhisravantu naḥ |

May the seven cosmic Principles be propitious for us; divine forces for our aid & bliss. Let them flow for us, for health and strength. (Rig Veda 10.9.4. & A.tharva Veda 1.6.1.)

prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva | yat kāmaste juhumastanno astu vayagm syāma patayo rayīṇām |

O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become lords of valuable possessions. (Vajasaneyi Samhita 10;20)

imam yama prastaramā hi sīdāngirobhih pitrbhih samvidānah lā tvā mantrah kavisastā vahantvenā rajan havisa mādayasva l

O Yama! Come and be seated in this place, in company with the manes. Let the hymns recited by the sages convey you O King, be gladdened by this oblation. (Rig Veda 10.14.4.)

8.

kaya naścitra abhuva dūtī sada vrdhas-sakha kaya śacisthaya vrta

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

āyan-gauḥ pṛśnir-akramīdasanan-mātaram punaḥ | pitaranca prayant-suvaḥ

The Godhead has appeared as this variegated universe along with Mother Nature. Advancing towards the Highest heaven. (Rig Veda X:189:1)

yatte devī niṛṛtir ābabandha dāma grīvāsva vicartyam | idam te tad-viṣyāmyāyuṣo na madhyādatha jīvaḥ pitumaddhi pramuktaḥ ||

O man that noose of suffering that is fastened around your neck, hard to loosen, I release, so that you may attain long life and prosperity and enjoyment. (Taittiriya Samhita 4.2.5.2.)

9.

ketum kṛṇvanna ketave peśo maryā apeśase | samuṣadbhir-ajāyathāḥ |

Making a banner for that which has none, Form for the formless, 0 you men, you were born with the dawn. (Taittiriya Samhita 7;4;20h)

brahmā devānām padavīh kavīnām rṣir viprāṇām mahiṣo mṛgāṇām syeno gṛdhraṇāgm svadhitir vananāgm somah pavitram atyeti rebhan s

Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)

sacitra citram citayan tamasme citra kṣatra citratamam vayodhām candram rayim puruvīram bṛhantam candra candrābhir gṛṇate yuvasya 🏾

Wondrous! Of wondrous power! I give to the singer wealth wondrous, outstanding, most wonderful, life-giving. Bright wealth, O Refulgent Divine Wisdom, vast, with many aspects, give understanding to your devotee. (Rig Veda 6.6.7.)

23. Pavamāni Sūktam

hiranya varnā sucayah pāvakā yāsu jātah kasyapo yāsvindrah lagnim yā garbham dadhire virupās tā na āpah saggas syonā bhavantu l

Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.

yāsāgum rājā varuņo yāti madhye satyānṛte avapasyan janānām

madhuścutaś śucayo yāḥ pavakās tā na āpaś śāggas syonā bhavantu II

Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.

yāsām devā divi kṛṇvanti bhakṣam yā antarikṣe bahudhā bhavanti | yāḥ pṛthivim payasondanti śukrās tā na āpaś śāggas syonā bhavantu ||

Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.

śivena mā cakṣuṣā paśyatāpaś śivayā tanuvopa spṛśata tvacam me | sarvāgum agnīgum rapsuṣado huve vo mayi varco balam ojo nidhatta ||

With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force.

(Krishna Yajur Veda 5;6;1a-d) pavamānas suvarjanah | pavitreņa vicarṣaṇih | yaḥ potā sa punātu mā |

May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ ||

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)

jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyat | agne kratvā kratūguṃ ranu |

O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)

yatte pavitram arciși | agne vitatam antară | brahma tena punīmahe ||

O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)

ubhābhyām deva savitaḥ | pavitrena savena ca | idam brahma punīmahe |

God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)

vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvo vīta pṛṣṭhāḥ | tayā madantas sadham adyeṣu | vayaggas syāma patayo rayīṇām ||

The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).

vaiśvanaro raśmibhir ma punatu | vatah pranenesiro ma'yo bhūh | dyava pṛthivī payasa payobhih | ṛtāvarī yajñiye ma punītam ||

O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invogorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self-sacrifice.

bṛhadbhis savitas tṛbhiḥ | varṣiṣṭhair deva manmabhiḥ | agne dakṣaiḥ punāhi mā ||

By the three great Savitars (Gayatris — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.

yena deva apunata | yenāpo divyankaśaḥ | tena divyena brahmaṇā | idam brahma punīmahe |

May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.

yaḥ pavamanīr adhyeti | ṛṣibhis sambhrtagum rasam sarvagum sa pūtam aśnāti | svaditam matariśvanā ||

One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.

pāvamānīr yo adhyeti | ṛṣibhis sambhrtagum rasam | tasmai sarasvatī duhe | kṣīragum sarpir madhūdakam |

Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.

pāvamānis svastyayanīḥ | sudughā hi payasvatīḥ | ṛṣibhis sambhrto rasaḥ | brāhmaṇeṣv-amṛtagum hitam |

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.

pavamānīr diśantu naḥ | imam lokam atho amum | kāmān samardhayantu naḥ | devīr devaiḥ samābhrtāḥ ||

So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.

pāvamānis svastyayanīḥ | sudughā hi ghṛtaścutaḥ | ṛṣibhis sambhṛto rasaḥ | brāhmaṇeṣv-amṛtaguṃ hitam |

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,

yena devāḥ pavitreṇa | ātmānam punate sadā | tena sahasra dhāreṇa | pāvamānyaḥ punantu mā || The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.

prājāpatyam pavitram | śatodyāmagum hiranmayam | tena brahma vido vayam | pūtam brahma punīmahe |

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)

indras sunītī saha mā punātu | somas svastyā varuņas samīcyā | yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu ||

May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.



24. Raksoghna Sūktam

ye devāḥ puraḥ sadogni netrā rakṣohaṇas tenaḥ pāntu l te no vantu tebhyo namastebhyaḥ svāhā l

Those devas that are situated in front of us; who are led by Agni, may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ dakṣiṇa sado yama netrā rakṣohaṇas tenaḥ pāntu l te no vantu tebhyo namastebhyaḥ svāha l

Those devas that are situated to the right of us; who are led by Yama, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāh paścāt sadas savitra netrā raksohaņas tenah pāntu l te no vantu tebhyo namastebhyah svāhā ||

Those devas that are situated behind us; who are led by Savitar, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ uttaras sado varuṇa netrā rakṣohaṇas tenaḥ pāntu l te no vantu tebhyo namastebhyaḥ svāha l

Those devas that are situated to the left of us; who are led by Varuna, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ upariṣado bṛhaspati netrā rakṣohaṇas tenaḥ pāntu l te no vantu tebhyo namastebhyaḥ svāha l

Those devas that are situated above us; who are led by Brhaspati, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

agnaye rakṣoghne svāha | yamāya rakṣoghne svāha | savitre rakṣoghne

svāha | varunāya raksoghne svāha | bṛḥaspataye raksoghne svāha |

All hail to Agni the destroyer of demons. All hail to Yama the destroyer of demons. All hail to Savitur the destroyer of demons. All hail to Varuna the destroyer of demons. All hail to the Most Worshipful Brhaspati the destroyer of demons. TS. 1;8;7 c-e

rakṣohano valagahano vaiṣṇavān kanāmīdha mahantam valagam udhvapām iyanna samāno yam asamāno nicakān edha me na bhadram karomi yo nas samāno yo'samāno'rathīyati gāyatreṇa candasā 'vabhādo valagah kim atra bhadran tannau saha virādasi sapatnahā samrādasi bhrātṛvyahā svarādasya bhimāthihā viśvarādasi viśvāsān nāṣṭṛānagum hantā ll

I dig those which are of Vishnu, which slay the forces of Chaos, which neutralize the spell. Here do I cast out the spell which an equal or unequal has buried against us. Here do I overthrow him who equal or unequal is ill-disposed to us. The spell is overcome with the gayatri verse. What is here? Good. Let it be ours. You are the Ruler (Viraj,) slaying our rivals, You are the Ruler of all (Samraj) slaying our foes; you are the Self-ruler (Svaraj), slaying our enemies; you are the Ruler of the entire Universe (Vishvaraj) slayer of all destructive forces.

rakṣohano valagahanaḥ prokṣāmi vaiṣṇavān rakṣohano valagahano 'vanyāmi vaiṣṇavān yavo'si yava yasmad dveṣo ya vayā rāthī rakṣohano valagahano 'vastrunāmi vaiṣṇavān rakṣohano valagahano'bhijuhomi vaiṣṇavān rakṣohanau valagahanāv-upadadāmi vaiṣṇavī rakṣohanau paristrṇāmi vaiṣṇavī rakṣohanau valagahanau vaiṣṇavī bṛhannasi bṛhat grāvā bṛhatim indrāya vācaṃ vada ||

I sprinkle those which are of Vishnu; which slay the forces of Chaos, which neutralize the spell .I pour down those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. You are barley; bar from us foes, bar evil spirits. I bestrew those which are of Vishnu; which slay the negative influences, which neutralize the spell .I pour the libation over those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. I surround the two which are of Vishnu. which slay the forces of disharmony, which neutralize the spell. I bestrew the two which are of Vishnu, which slay the forces of disharmony and neutralize the spell. The two which are of Vishnu which slay the forces of disharmony and neutralize the spell. You are great, with a great pressing stone; call forth Indra with a great voice! (T.S.1;3;2.)

25. Svasti Sukta

(RV 5:51:11 – 15)

svasti no mimītām aśvinā bhagaḥ svasti devyaditir anarvaṇaḥ svasti pūṣā asuro dadhātu naḥ svasti dyāva pṛthivī sucetuna l

May Bhaga and the Asvins grant us health and wealth, and Goddess Aditi and he whom none resist. The Asura Pusan grant us all prosperity, and Heaven and Earth most wise grant us happiness.

svastaye vāyum upabravāmahai somagum svasti bhuvanasya yaspatih brhaspatigum sarva gaṇagum svastaye svastaya ādityāso bhavantu naḥ ||

Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;

 $For weal \ Brhaspati \ with \ all \ his \ company. \ May \ the \ Adity as \ bring \ us \ health \ and \ happiness.$

viśve devā no adyā svastaye vaiśvānaro vasuragnis svastaye l devā avantvṛbhavas svastaye svasti no rudrah pātvagum hasah l

Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.

svasti mitrā varuņā svasti pathye revati | svasti na indrascāgnisca svasti no adite kṛdhi ||

Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us. Indra and Agni, prosper us; prosper us you, O Aditi.

svasti panthām anucarema sūryā candramasāviva | punardadatā 'ghnatā jānatā saṃ gamemahi ||

Like Sun and Moon may we pursue in full prosperity our path, and meet with one who gives again, -who knows us well and slays us not.

26. Sarpa Suktam

namo'stu sarpebhyo ye ke ca pṛthivīm anu | ye antarikṣe ye divi tebhyas sarpebhyo namaḥ || 1 ||

Homage to the dragons which are on the earth, the dragons in the atmosphere and in the sky to those adversaries homage.

ye vo rocane divo ye vā sūryasya raśmiṣu | yeṣām apsu sadaskṛtam tebhyas sarpebhyo namaḥ || 2 ||

Those that are in the vault of the sky, or those that are in the rays of the Sun, those whose seat is made in the waters; to those dragons obeisance.

ye işavo yātudhānānām ye vā vanaspatīgum raņu | ye va vateşu serate tebhyas sarpebhyo namaḥ ||

Those that are the missiles of sorcerers, of those that are among the trees, or those that lie in the wells; to those adversaries obeisance. TS. 4;2;8g

27. Vāstu Sūktam

(Rik Veda 7;54;1-3 & 55;1)

vāstospate prati jānīhyāsmān svāveśo anamīvo bhavā naḥ | yatvemahe prati tanno juṣasva śaṃ no edhi dvipade śaṃ catuṣpade ||

Acknowledge us O Guardian Spirit of the homestead: bring no disease, and give us happy entrance. Grant us that which we seek of you, and prosper our bipeds and quadrupeds.

vāstospate śagmayāsagum sadā te sakṣīmahi raṇvayā gātumatyā l āvaha kṣeme uta yoge varam no yūyam pāta svastibhis sadā naḥ ll

Through your dear fellowship that brings welfare, may we be victorious, O Guardian of the Dwelling! Protect our happiness in rest and labour. Preserve us evermore with blessings.

vāstospate prataraņo edhi gobhir aśvebhirindo | ajarāsas te sakhye syāma piteva putrān prati no juṣasva ||

Protector of the home, be our promoter; increase our wealth in cattle and steeds. O Indu. May we be ever-youthful in your friendship; be pleased in us as in his sons a father.

amīvahā vāṣtoṣpata viśva rūpāṇyāviśan | sakha suśeva edhi naḥ ||

O Guardian of the Homestead who destroys all disease and manifests in manifold forms, be an auspicious friend to us.

28. Sanyāsa Sūktam

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvam anuśaḥ | pareṇa nākaṃ nihitaṃ guhāyāṃ bibhrājate yadyatayo viśanti ||

Not by work, not by progeny, not by wealth, they have attained immortality. It is by renunciation (of the fruits of action) alone that immortality is attained. That which the hermits attain is laid beyond the heavens; yet it shines brilliantly in the purified heart.

vedānta vijnāna viniscitārthās saṃnyāsa yogādyatayas suddha-sattvāḥ l te brahma-loke tu parānta-kāle parāmṛtāt parimucyanti sarve l

All those aspirants who strive for self-control, who have rigrously arrived at the conclusion taught by the Vedanta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of brahman at the dissolution of their final body.

dahram vipāpam parameśmabhūtam yat pundarīkam puram adhyasaguss stham | tatrāpi dahram gaganam viśokas tasmin yadantas tad upāsitavyam |

In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme Person. Further in the interior of this small area there is the sorrowless ether. This is to be meditated upon continually.

yo vedādau svaraḥ prokto vedānte ca pratiṣṭhitaḥ l tasya prakṛti līnasya yaḥ paras sa maheśvaraḥ ll

He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which alone remains after the final dissolution.



29. Yama Sūktam

Rik Veda X:14

pareyivāgumsam pravato mahīranu bahubhyah panthām anupaspasānam vaivasvatagum sangamanam janānām yamagum rājānagum haviṣā duvasya ||

1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].

yamo no gātum prathamo viveda naisā gavyūtir-apabhartavā u l yatrā naḥ pūrve pitaraḥ pareyur-enā jajñānāḥ pathyā 3'nusvāḥ || 2 ||

2. Yama has found out the way for us; this pasture is not to be taken away. Whither our Ancestors have passed away, thither those who have been born since - each along their own path.

mātalī kavyair yamo angirobhir brhaspatir rkvabhir āvrdhānaḥ | yāgaśśca devā va vrdhuryo ca devān svāhānye svadhayānye madanti || 3 ||

3. Matali having grown strong with Kavyas, Yama with the Angirases, Brhaspati with the Rkvans, whom the gods have nourished and who have nourished the gods, some rejoice in the mantra "Svaha", others in the offering to the dead.

imam yama prastaramā hi sīdāngirobhih pitrbhih samvidānah l ā tvā mantrah kaviśastā vahantvenā rajan haviṣa mādayasva || 4 ||

- 4. Upon this strewn grass O Yama pray be seated, joining the Angirases, the Ancestors. Let the mantras revealed by the seers bring you here. Do thou O King rejoice in this oblation.
- aṅgirobhir āgahi yajñiyebhir yama vairūpair iha mādayasva | vivasvantagum huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya || 5 ||
- 5. Come here with the adorable Angirases; O Yama, along with the sons of Virupa rejoice here. I Invoke Vivasvant who is your father, let him too rejoice having sat himself down on the strew at this sacrifice.

aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavas somyāsaḥ l teṣā̈m vayaguṃ sumatau yajñiyänām api bhadre saumanase syäma || 6 ||

6. The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhrgus; we desire to abide in the favour and the good graces of those adorable ones.

prehi prehi pathibhih pūrvyebhir yatrah nah pūrve pitarah pareyuh lubhā rājanā svadhayā madantā yamam pasyasi varunam ca devam || 7 ||

7. Go forth! Go forth! by those ancient paths on which our fathers of old passed away. You shall see both kings rejoicing in the offering to the dead; Yama and Varuna the god.

saṃ gacchasva pitṛbhis saṃ yamenesṭā-pūrtena parame vyoman l hitvāyavadyaṃ punaras tamehi saṃ gacchasva tanva suvarcaḥ || 8 || 8. Unite with the manes, unite with Yama, enjoy the reward of your sacrifices and good deeds in the highest heaven. Leaving the gross physical body behind go back to your spiritual home; unite with your spiritual body, full of vigour.

apeta vita vica sarpatāto'smā etam pitaro lokam akran lahobhir adbhir aktubhir vyaktam yamo dadāty-avasānam asmaiḥ || 9 ||

9. Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.

ati drava sārameyau śvānau catur-akṣau śabalau sādhunā pathā athā pitṛn suvidatrāgum upehi yamena ye sadhamādam madanti || 10 ||

10. Run by a good path past the two eyed sons of Sarama, the four-eyed brindled guard-dogs; then approach the bountiful manes who rejoice at the same feast as Yama.

yau te śvānau yama rakṣitārau catur-akṣau pathi-rakṣi nṛcakṣasau l tābhyām enam pari-dehi rājan svasti cāsmā anamīvañ ca dhehi || 11 ||

11. Give his passage past those two four-eyed dogs that guard the path and observe the actions of mankind; bestow on him wealth O King, well-being and health too bestow.

uruna sāva sutrpa udambalau yamasya dūtau carato janāgum anu l tāv asmabhyam dṛśaye sūryaya punar dātām asumadyeha bhadram || 12 || 12. Broad-nosed and takers-of-life these two dogs, messengers of Yama wander among mankind; may these two give us back here to-day auspicious life that we may see the sun.

yamāya somagum sunuta yamāya juhutā haviņ | yamagum ha yajño gacchaty-agni-dūto arankṛtaḥ || 13 ||

13. For Yama extract the soma juice, to Yama offer the oblation into the sacred fire; to Yama goes this sacrifice well-prepared with Agni as it's messenger.

yamāya ghṛtavad havir juhota pra ca tiṣṭhat | sano deveṣvā yamad dīrgham āyuḥ pra jīvase | 14 ||

14. To Yama offer the oblations soaked in ghee, and step forth; may he guide us to the Shining Ones that we may live a long life.

yamāya madhumatamagum rājne havyam juhotana lidam nama rsibhyah pūrvajebhyah pūrvebhyah pathi-krdbhyah l 15 l

15. To Yama the King offer the sweet oblation, We pay our obeisance to the ancient seers who taught us of the path.

tri-kadrukebhih patati şalur-vīrekam idbṛhat | triṣṭub gayatrī chandāgumsi sarvā tā yama āhitā || 16 ||

16. The oblation flies through the three soma vessels, the six realms, the one great world, travels by means of the tristubh, gayatri and the other metres, and then finally reaches Yama.

30. Trisuparņa Mantrāņi

brahmam etu mām | madhum etu mām | brahmam eva madhum etu mām | yāste soma prajā vatso'bhi so aham | duḥṣvapnahan duruṣṣaha | yāste soma prāṇāgass stāñ-juhomi || 1 ||

May the Supreme reach me. May the blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among your creatures I am your child. Suppress the dreary dream of empirical existence that I experience. For that I offer myself as an oblation into You. O Lord, the vital and mental powers you have kept in me.

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trisuparṇam ayacitam brahmaṇāya dadyāt |
brahmaḥatyām vā ete ghnanti |
ye brahmaṇās trisuparṇam paṭhanti |
te somam prāpnuvanti | āsahasrāt paṅkti punanti | oṃ || 2 ||
```

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

```
brahma medhaya | madhu medhaya | brahmam eva madhu medhaya | 3 ||
```

That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.

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adyā no deva savitaḥ prajāvatsāvīs saubhagam | para duḥṣvapniyagum suva || 4 || viśvani deva savitar duritāni para suva || yad bhadram tanna ā suva || (R.V. 5:82:4-5)
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Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good.

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madhuvātā rtāyate madhu kṣaranti sindhavaḥ |
mādhvīrnas-santvoṣadhīḥ ||
madhu naktam utoṣasi madhumat pārthivagum rajaḥ |
madhu dyaur astu nah pitā ||
madhu mānno vanaspatir madhumāgum astu sūryaḥ |
mādhvīr gāvo bhavantu naḥ ||
```

To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants. Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father. Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. RV.1.90.6 TS.4.2.9.7

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ya imam trisuparnam ayacitam brāhmaṇāya dadyāt l
bhruṇahatyām vā ete ghnanti l
ye brahmaṇās trisuparṇam paṭhanti l
```

te somam prāpnuvanti | āsahasrāt pankti punanti | om ||

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of feticide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

brahma medhava | madhu medhava | brahmam eva madhu medhava |

That Brahman is attained by one who has been prepared through the performance of sacrifice. That Bliss is attained by one who has been prepared through the performance of sacrifice. The Bliss which is indeed Brahman is attained by one who has been prepared through the performance of sacrifice.

brahmā devānām padavīḥ kavīnām ṛṣir viprāṇām mahiṣo mṛgāṇām | śyeno gṛdhraṇāgum svadhitir vanānāgum somaḥ pavitram atyeti rebhan |

Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)

hagumśaś śuciṣad vasur antarikṣasad hotā vediṣad atithir duroṇasat | nṛṣad varasad r̥tasad vyomasad abjā gojā r̩tajā adrijā r̥tam bṛhat ||

That which is the sun in the clear sky, is the Vsu (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.

rce tva ruce tva samit sravanti sarito na dhena | | antar hṛda manasa puyama nāḥ | ghṛtasya dhāra abhica kasīmi |

I pile fuel on the consecrated fire with a view to aquire the Vedas necessary for your worship, meditating on you in the form of the Rigveda. The unbroken flow of ghee offered into the sacred fire — flow like rivers. By this I kindle the splendour of the holy fire.

hiranyayo vetaso madhya āsām | tasmint suparno madhukṛt kulāyī bhajannāste madhu devatābhyaḥ | tasyāsate harayas sapta tīre svadhām duhānā amṛtasya dhārām ||

In the āhavaniya fire, amidst those streams of ghee being oblated, abides the rich and splendid Suprem Being magnified by the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on beings according to their merit, who shares the ambrosial oblations with the gods. Close to Him are seated the 7 sages who destroy sins continuously puring sweet oblations for the gods.

ya idam trisuparnam ayacitam brāhmanāya dadyāt | vīrahatyām vā ete ghnanti | ye brāhmanās trisuparnam paṭhanti | te somam prāpnuvanti | āsahasrāt paṅkti punanti | om ||

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of murdering a hero (protector). They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

31. Bhadram Vada Sūktam

(R.V. Khila 2:2)

bhadram vada dakṣinato bhadram uttarato vada

bhadram purastān no vada bhadram paścat kapiñjala || 1 ||

Say (may we be) blessed from the South and from the north, may we be blessed from the front and back, O Kapinjala!

bhadram vada putrair bhadram vada gṛheṣu ca | bhadram asmākam vada bhadram no abhayam vada || 2 ||

May the children be blessed and let there be auspiciousness in the houses, say that we may be blessed, may there be auspiciousness and freedom from fear.

bhadram adhastān no vada bhadram uparistān no vada | bhadram bhadram na ā vada bhadram nas sarvato vada || 3 ||

May auspicious be ours from below, declare, may auspiciousness come from above, may auspiciousness and blessing be declared for us, from everywhere.

asapatnam purastān naś śivam dakṣiṇatas kṛdhi | abhayam satatam paścat bhadram uttarato gṛhe || 4 ||

May there be no rival for us from before us, grant us wellbeing from the South, may fearlessness always be ours from the rear and from the north in the house.

yauvanāni mahayasi jigyuṣām iva dundubhiḥ | śakuntaka pradakṣinam śata-patrābhi no vada || 5 ||

May the youth be victorious like the kettle drums, may the shakuntaka (bird) declare, with circumambulation and an hundred leaves.

32. Agni Sūktam

(Rigveda 1.1.1)

agnim ile purohitam yajñasya devam rtvijam lotaram ratna dhātamam || 1 ||

I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.

agniḥ purvebhir ṛṣibhir īḍyo nūtanair uta | sa devāṁ eha vakṣati || 2 ||

Worthy is the Mystic Fire to be adored by the living as by the ancient seers. He shall conduct the Devas hither.

agnina rayim aśnavat poṣam eva dive dive | yaśasam viravattamam || 3 ||

Through the Mystic Fire man obtains spiritual riches, that increase day by day. Most glorious most full of heroic power.

agne yam yajñam adhvaram viśvatah paribhur asi | sa iddeveṣu gacchati || 4 ||

 ${\it OAgnithe perfect sacrifice which you encompass about, verily reaches the Devas.}$

agnir hotä kavi kratus satyaścitra śravastamaḥ l devo devebhirā gamat || 5 ||

O Mystic Fire, the summoner, the Seer, true and most gloriously great. O God come hither with the Gods.

yadanga dāśuṣe tvam agne bhadram kariṣyasi l tavet tat satyam angiraḥ || 6 ||

O Agni whatever blessing you will grant unto your devotee, That indeed is the Truth O Angirasa.

upa tvāgne dive dive doṣāvastar dhiyā vayam |
namo bharanta emasi || 7 ||

To you O Dispeller of the night of ignorance, day by day with prayer. Bringing you reverence, we come.

rājantam adhvarāṇām gopām rtasya dīdivim l vardhamānam sve dame | 8 ||

Regent of sacrifices, Guardian of the Eternal Law, Radiant One, Increasing in your own hearth.

sa naḥ piteva sūnave 'gne supāyano bhava |
sacasvā nas svastaye | 9 ||

Be to us easy of access, even as a father to his son, O Agni remain with us for our benefit.



33. Gaņapatyatharvaśīrṣopaniṣat

bhadram karnebhih śrnuyāma devā bhadram pasyemāksibhir-yajatrāh l sthirair-angais-tuṣṭuvāgum sastanūbhih vyasema devahitam yadāyuh l

O God may we with our ears listen to what is good, and with our eyes see what is good, ye Holy One. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord

oṃ namaste gaṇapataye | tvam eva pratyakṣaṁ tat-tvam-asi | tvam-eva kevalaṁ kartā'si | tvam-eva kevalaṁ dhartā'si | tvam-eva kevalaṁ hartā'si | tvam-eva sarvaṁ khalvidaṁ brahmāsi | tvaṁ sākṣādātmā'si nityam || 1 || Om salutations to Ganapati. You are the visible Truth. You are the sole Creator of the universe. You are the sole Preserver of the universe. You are the sole Destroyer of the universe. You indeed are the entire Creation. You are quite evidently the Eternal Universal Self.

rtam vacmi | satyam vacmi | 2 || I speak the Divine Law. I speak the truth

ava tvam mām | ava vaktāram | ava śrotāram | ava dātāram | ava dhātāram | ava dhātāram | ava datāram | ava datāram

O Ganesha, protect me from obstacles to attaining you, me in my capacity as a speaker (of your glory), listner (to your pastimes and glories), given or imparted (of the method of your worship), the holder or collector (of the articles of worship), me who as a disciple (study the Vedantic truths) together with my Guru. Protect me from hindrances (to self-realization) from West, from the East, from the North, and from the South, from above and from below, protect me in all ways from all directions.

tvam vāngmayas-tvam cin-mayah | tvam ānanda-mayas tvam brahma-mayah | tvam sac-cid-ānandā 'dvitīyo'si | tvam pratyakṣam brahmāsi | tvam jñāna-mayo vijñāna-mayo'si || 4 ||

Thou art speech, Thou art the Supreme Person, Thou art pure bliss, Thou art the Ultimate Reality, Thou art the incomparable combination of existence absolute, knowledge and bliss; Thou art the Supreme Spirit; Thou art the sheath of pure Intelligence.

sarvam jagad-idam tvatto jāyate | sarvam jagad-idam tvattas-tiṣṭhati | sarvam jagad-idam tvayi layam-eṣyati | sarvam jagad-idam tvayi pratyeti | tvam bhūmir-āpo'nalo'nilo nabhaḥ | tvam catvāri vak-padāni || 5 ||

The entire universe was manifested from Thee, the entire universe exists in Thee. The entire universe will again dissolve into Thee, and return to Thee. Thou art the earth, water, fire, wind and ether. Thou art the four levels of sonic vibration.

tvam guṇa-trayātītaḥ | tvam avasthā-trayātītaḥ | tvam deha-trayātītaḥ | tvam kāla-trayātītaḥ | tvam mūlādhāra-sthito'si nityam | tvam śakti-trayātmakaḥ | tvām yogino dhyāyanti nityam | tvam brahmā tvam viṣṇus-tvam rudras-tvam indras-tvam agnis-tvam vāyus-tvam sūryas-tvam candramās-tvam brahma bhūr-bhuvaḥ svarom || 6

Thou art transcendant to the three gunas, Thou art beyond the limitations of waking, dream and deep sleep, Thou art beyond the limitations of the three bodies. Thou art unconditioned by the limitations of time. Thou art present in the muladhara chakra. Thou art endowed with the three energies of Lordship, sonic vibration and radiation. The sages constantly meditate upon Thee. Thou art Brahma (the Creator), Thou art Vishnu (the Preserver), Thou art Rudra (the Transformer), Thou art Indra (Cosmic Mind), Thou art Agni (the Mystical Fire) and Thou art the Cosmic life force (Vayu) Thou art the Sun and the Moon, Thou art the Supreme Being, Thou art the three realms; the earth, the astral region and the heavenly region.

gaṇādim pūrvam uccārya varṇād ms-tad anantaram | anusvāraḥ parataraḥ | ardhendu lasitam | tāreṇa rddham | etat-tava manu-svarūpam | ga-kāraḥ pūrva rūpam | akāro madhyama rūpam | anusvāraścantya rūpam | bindur-

uttara rūpam | nādas sandhānam | sagumhitā sandhiḥ | saiṣā gaṇeśa-vidyā | gaṇaka rṣiḥ | nicṛd-gāyatrīc-chandaḥ | gaṇapatir-devatā | om gam gaṇapataye namaḥ || 7 ||

ekadantāya vidmahe vakratuṇḍāya dhīmahi | tan no dantiḥ pracodaya t | 8 | |

We meditate upon Ganesha, may we realize His true nature, and may He enlighten our intellects.

eka-dantam catur-hastam pāśam-ankuśa dhāriṇam | radam ca varadam hastair-bibhrāṇam mūṣaka-dhvajam || raktam lambodaram śūrpa-karṇakam rakta-vāsasam | rakta gandhānuliptāngam rakta puṣpaiḥ supūjitam || bhaktanukampinam devam jagat-karṇam-acyutam | āvir-bhūtam ca sṛṣṭyādau prakṛteh puruṣāt-param || evam dhyāyati yo nityam sa yogī yoginām varah || 9 ||

The highest of Yogis meditates constantly upon Ganesha, with a single tusk, having four arms, holding a noose, goad, the Benefactor, supporting the universe with his hands, having the mouse as his emblem, red in colour, potbellied, fan-eared, wearing red clothes, anointed with red vermilion paste, worshipped with red flowers, always attentive to the supplications of the devotees, the cause of the universe, the Unsullied One who was manifested before the universe was created and existed prior to the manifestation of spirit and matter.

namo vrātapataye | namo gaṇapataye | namaḥ pramatha-pataye | namaste'stu lambodarāyaikadantāya vighna-nāśine śiva-sutāya varadamūrtaye namaḥ || 10 ||

Salutations to Ganapati, lord of the attendants of Siva, comprising of demi-gods and goblins. Salutations to the Potbellied One, having one tusk, the Destroyer-of-all-obstacles, the son of Lord Siva, the Benefactor Incarnate.

etad-atharvaśīrṣam yo'dhīte sa brahma bhūyāya kalpate | sa sarva vighnair-na bādhyate | sa sarvatra sukham edhate | sa pañca-mahāpāpāt pramucyate | sāyam-adhīyāno divas-kṛtam pāpa nāśayati | prātar-adhīyāno rātri-kṛtam pāpa nāśayati | sāyam prātaḥ prayuñjāno pāpo'pāpo bhavati | savatrādhīyāno'pavighno bhavati | dharm-ārtha kāma mokṣam ca vindati | idam atharvaśīrṣam aśiṣyāya na deyam | yo yadi mohād dāsyati sa pāpīyān bhavati | sahasrāvartanādyam yam kāmam-adhīte yā tam anena sādhayet || 11 ||

One who studies this Upanisad attains identity with the Absolute Spirit; his happiness increases in all ways. He is not hindered by obstacles; he is liberated from the five great sins. When studied in the evening it absolves the sins caused during the day; when studied in the morning it removes the effects of the sins committed during the night. One who reads it both morning and evening becomes sinless. From constant study one becomes freed from all obstacles, and gains the four ends of human endeavour; Dharma, financial security, sensual enjoyment and final Liberation. This Upanishad should not be taught to an undeserving person; one who does so is a sinner and will lose all his power. By a thousand repetitions one attains self-actualization.

anena gaṇapatim abhiṣiñcati sa vagmī bhavati | caturthyām-aṇaśnan japati sa vidyāvān bhavati | ity-atharvaṇa vakyam | brahmādyāvaraṇam vidyānna bibheti kadācaneti || 12 ||

One who performs the lustration ceremony to Ganesha while chanting this Upanishad will become eloquent of speech, one who chants it on the 4th day of the fort-night while fasting attains wisdom. This is assured by the sage Atharvana or Ganaka. He who is constantly aware that the universe is enveloped by Brahma, will never experience fear.

yo dūrvānkurair-yajati sa vaiśravaṇopamo bhavati | yo lājair-yajati sa yaśāvān bhavati | sa medhāvān bhavati | yo modaka sahasreṇa yajati sa vānchita phalam avāpnoti | yaḥ sājya samidbhir-yajati sa sarvam labhate sa sarvam labhate || 13 ||

He who worships Ganesha with the blades of durva grass, becomes as prosperous as the god of wealth (Kubera). He who worships with parched grain becomes successful and filled with wisdom. He who offers a thousand sweatmeats attains his life's goal. He who offers sticks into the sacred fire with this Upanishad attains everything, attains everything.

aṣṭau brāhmaṇān samyag grāhayiṭvā sūrya varcasvī bhavati | sūrya-grahe mahā nadyām pratimā sannidhau vā japtvā siddha mantro bhavati | mahā vighnāt pramucyate | mahā doṣāt pramucyate | mahā pratyavāyāt pramucyate | sa sarva vid-bhavati | sa sarvavid-bhavati | ya evam veda | ityupaniṣat ||

He who imparts this sacred lore to eight brahmins becomes as radiant as the sun with Spiritual Radiance. One who chants this at the time of the solar eclipse, on the banks of a river or in a temple before an icon, will achieve his desired goal immediately, he is liberated from all dangers, he is liberated from all defects, he is liberated from all obstacles; he verily attains

34. Nārāyaņa Upaņiṣad

(Kṛṣṇa Yajur Veda)

om atho puruso ha vai nārāyaṇo'kāmayata prajāḥ srje yeti | nārāyaṇāt prāṇo jāyate | manaḥ sarvendriyāṇi ca | khaṃ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī | nārāyaṇād brahma jāyate | nārāyaṇād rudro jāyate | nārāyaṇād indro jāyate | nārāyaṇāt prajāpatayaḥ prajāyante | nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāgumsi | nārāyaṇād eva samutpadyante | nārāyaṇe pravartante | nārāyaṇe pralīyante || etad rg veda śiro'dhite || 1 ||

Then Narayana, the Supreme Being desired 'I shall project beings'. From Narayana emanates the prāṇa (Life Breath), mind and the sense organs, ether, air, fire, water, and the earth that supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra. From Narayana emanate the Prajapatis (The Divine Progenitors). From Narayana emanates the 12 Adityas, Rudras, Vasus and all the Vedic metres (chandas). From Narayana only do they proceed. Through Narayana do they prosper. In Narayana are they reabsorbed. This is taught as the head of the Rig Veda.

om atha nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaśca nārāyaṇaḥ | śakraśca nārāyaṇaḥ | dyāvā pṛthivyau ca nārāyaṇaḥ | kālaśca nārāyaṇaḥ | diśaśca nārāyaṇaḥ | vidiśaśca nārāyaṇaḥ | ūrdhvaśca nārāyaṇaḥ | adhaśca nārāyaṇaḥ | antar bahiśca nārāyaṇaḥ | nārāyaṇa evedagum sarvam | yad bhūtam yacca bhavyam | niṣkalo nirañjano nirvikalpo nirākhyātaś śuddho deva eko nārāyaṇaḥ | na dvitīyo sti kaścit | ya evam veda | sa viṣṇureva bhavati sa viṣṇureva bhavati | etad yajur veda śiro dhīte | 2 | |

Narayana is eternal. Brahma is Narayana. Siva is Narayana. Indra is Narayana. Time is Narayana. Space is Narayana, the intermediate quarters also are Narayana. That which is above is Narayana. That which is below is Narayana. That which is within and that which is without is Narayana. The entire Universe which existed and that which will exist is Narayana. Narayana is the only One that is partless, immaculate, inconceivable, indescribable, pure and divine. There is no second. Whosoever knows Him thus, becomes Vishnu. This the Yajur Veda teaches. 2.

om ityagre vyāharet | nama iti paścāt | nārāyaṇāyety-upariṣṭāt | om ityekākṣaram | nama iti dve akṣare | nārāyaṇāyeti pañcākṣarāṇi | etad vai nārāyaṇasya aṣṭākṣaraṃ padam | yo ha vai nārāyaṇasya āṣākṣaraṃ padam adhyeti | anapabruvas sarvam āyur eti | vindate prājāpatyaguṃ rāyas poṣaṃ gaupatyam | tato'mṛtatvam aśnute tato'mṛtatvam aśnuta iti | ya evaṃ veda | etat sāma veda śiro'dhīte || 3 ||

One should utter **Om** first, then **namah** and thereafter **narayanaya**. **Om**is a single syllable. **Namah** consists of two syllables. **Narayanaya** consists of five syllables. This is the mantra of eight syllables (ashtakshari) pertaining to Narayana. Whoever studies this mantra and chants it constantly, becomes free from all disgrace, attains full life and hegemony. He enjoys royal pleasures and attains self-mastery, thereupon He attains Liberation, yea Final Liberation. This the Sama Veda teaches. 3.

pratyag ānandam brahma puruṣam praṇava svarūpam | akāra ukāra makāra iti | tan ekadhā samabharat tad-etad om iti | yam uktvā mucyate yogī janma saṃsāra bandhanāt | om namo nārāyaṇāyeti mantropāsakaḥ | vaikuṇṭha bhuvana lokam ¹ gamiṣyati | tad idam param puṇḍarīkam vijñāna-ghanam | tasmāt tad idāvan mātram | brahmaṇyo devakī putro brahmaṇyo madhusūdan-om | sarva bhūtastham ekam nārāyaṇam | kāraṇa puruṣaṃ akāraṇam parabrahma om || 4 ||

The Yogi that recites the name of Him, who is Bliss Absolute, The Great Purusha, who is represented by Om comprised of the three letters A, U, and M, is released from the bondage of birth and repeated transmigration. He who chants the mantra **om namo narayanaya** reaches the realm of Vaikunta. That is this Lotus, it is replete with transcendental wisdom and bright as lightning. The son of Devaki (Krishna) is the Supreme, Madhusudana is the Supreme, Narayana who pervades all beings, who is ONE only, the Cause of all, being Himself causeless is the Supreme Being (parabrahman). 4.

^{.1.} Some manuscripts have bhavanam instead of bhuvana lokam.

etad atharva śiro yo'dhīte prātar adhīyāno rātri-kṛtam pāpam nāśayati | sāyam adhiyāno divas-kṛtam pāpam nāśayati | madhyandinam āditya abhimukho'dhiyānaḥ pañca pātaka-upa pātakāt pramucyate | sarva veda pārāyaṇa puṇyaṃ labhate | nārāyaṇa sāyujyam avāpnoti | ya evaṃ veda | ityupaniṣat | | 5 ||

The Atharva Veda teaches that whoever recites this Upanisad in the morning destroys thereby the sins committed during the night. Whoever recites it in the evening destroys thereby the sins committed during the day. Whoever recites it at midday facing the sun is freed from the five heinous sins and all minor ones. He derives the same merit produced by the recitation of all the Vedas. Whoever knows this attains Union with Narayana. He attains Union with Narayana. This is the Secret Teaching. 5.



35. Īśa-vāsya Upaņisad

īśā vāsyam idagum sarvam yat kiñca jagatyām jagat l tena tyaktena bhuñjīthā mā gṛdhaḥ kasya-svid dhanam || 1 ||

1. (Know that) all this, whatever moves in this moving (changing) universe, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

kurvann eveha karmani jijīvisec chatagum samani levam tvayi nānyatheto sti na karma lipyate nare | 2 |

2. Always performing works here one should wish to live a hundred years. If you live thus, there is no way other than this by which karman (or deed) does not adhere to you.

asuryā nāma te lokā andhena tamasā "vṛtāḥ | tāggus ste pretyā -bhigacchanti ye ke catma-hano janāḥ || 3 ||

3. Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the Self.

anejad ekam manaso javiyo nainad devā apnuvan pūrvam arsat tad dhāvato 'nyānatyeti tiṣṭhat tasminn apo matariśva dadhāti || 4 ||

4. (The Atman) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the allpervading air supports the activities of beings.

tad ejat<u>i</u> tan naijat<u>i</u> tad d<u>u</u>re tadvant<u>i</u>ke | tad antarasya sarvasya tad <u>u</u> sarvasyasya b<u>a</u>hyatah || 5 ||

5. It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

yas tu sarvani bhūtāny ātmany eva anupasyati | sarva bhūteṣu cātmānam tato na vijugupsate | 6 | 1

6. And he who sees all beings in his own Self and his own Self in all beings, he does not feel any revulsion by reason of such a view.

yasmin sarväni bhūtāny ātmaivā-bhūd vijānataḥ l tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || 7 ||

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

sa paryagāc chukram akāyam avraṇam asnā-vīragum suddham apāpa viddham kavir manīṣī paribhūs svayambhūr yāthā tathyato 'rthān vyadadhāc chāsvatībhyas samābhyaḥ ||

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

andham tamah praviśanti ye 'vidyām upāsate | tato bhūya iva te tamo ya u vidyāyāgum ratāh | | 9 ||

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

anyad eva āhur vidyayā 'nyad āhur avidyayā | iti śuśruma dhīrānām ye nas tad vicacakṣire || 10 ||

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

vidyām cāvidyām ca yas tad vedobhayagum saha | avidyayā mṛtyum tīrtvā vidyayā 'mṛtam aśnute || 11 ||

11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

andham tamah praviśanti ye 'sambhūtim upāsate | tato bhūya iva te tamo ye u sambhūtyāgum ratāh || 12 ||

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

anyad eva āhus sambhavāt anyad āhur asambhavāt liti susruma dhīrāṇām ye nas tad vicacakṣire || 13 ||

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

sambhūtim ca vināsām ca yas tad vedobhayagum saha | vināsena mṛtyum tīrtvā sambhūtyā 'mṛtam asnute || 14 ||

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

hiranmayena pātrena satyasyāpihitam mukham | tat tvam pūsann apāvrņu satya dharmāya dṛṣṭaye | 15 ||

15. The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

pūṣann ekarṣe yama sūrya prājāpatya vyūha raśmīn samūha l tejo yat te rūpam kalyānatamam tat te paśyāmi l yo 'sāvasau puruṣas so 'ham asmi || 16 ||

6. O Pushan, the sole seer, O Controller, O Sun, offspring of Prajapati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

vāyur anilam amṛtam athedam bhasmantagum śariram | om 3 krato smara kṛtaggus smara krato smara kṛtaggus smara || 17 ||

17. May this (life) enter into the immortal breath (Vayu); then may this body end in ashes. 0 Intelligence, remember, remember what has been done. Remember, 0 Intelligence, what has been done, Remember.

agne_naya supatha rāye asmān viśvani deva vayunani vidvān | yuyodhyasmaj juhurāṇam eno bhūyiṣṭhāṃ te nama uktiṃ vidhema | 18 |

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.



36. Sūrya Upaņiṣad

Om bhadram karnebhih śrnuyāma devā bhadram pasyemāksibhir-yajatrāh l sthirair-angais-tuṣṭuvāgum sastanūbhih vyasema devahitam yadāyuh ll

O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.

aum atha sūryātharvāṅgirasam vyākhyāsyāmaḥ | brahmā rɨsɨh | gāyatrī chhandaḥ | ādityo devatā | haṁsaḥ so'ham agni nārāyana yuktam bījam | hrillekhā śaktiḥ | viyadādi sarga saṁyuktaṁ kīlakam | catur-vidha puruṣārtha siddhyarthe jape viniyogaḥ ||

Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Angirasa mantra is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Moksa).

ṣat-svarārūḍhena bījena ṣaḍaṅgam | raktāmbuja-saṁsthitam | saptāśva-rathinam | hiranya-varṇam | catur-bhujam | padma-dvayā'bhaya varada hastam kāla-cakra praṇetāram | śrī sūrya nārāyaṇam | ya evam veda sa vai brāhmaṇaḥ ||

The six limbs consist of the seed with six vowels added. He indeed is a Brahmana who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.

aum bhūr-bhuvaḥ-suvaḥ | tat savitur vareṇyam bhargo devasya dhīmahi |

dhiyo yo nah pracodayat II

Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may inspire our thoughts.

sūrya ātmā jagatas-tasthuṣaśca | sūryād vai khalvimāni bhūtani jāyante | sūryād yajñah parjanyo 'nnam ātmā |

The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.

namaste āditya | tvam-eva pratyakṣam karma kartāsi | tvam-eva pratyakṣam brahmāsi | tvam-eva pratyakṣam viṣnurasi | tvam-eva pratyakṣam rudro'si | tvam-eva pratyakṣam rigasi | tvam-eva pratyakṣam yajurasi | tvam-eva pratyakṣam sāmāsi | tvam-eva pratyakṣam atharvāsi | tvam-eva sarvam chhando'si |

I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur, Sama, Atharva Vedas, as well as all the chandas (Metres).

ādityād vāyur jāyate | ādityād bhūmir jāyate | ādityād āpo-jāyante | ādityāj jyotir jāyate | ādityād vyoma diśo jāyante | ādityād devā jāyante | ādityād vedā jāyante | ādityo vā eṣa etan maṇḍalam tapati | asāvādityo brahmā |

From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet); **that Sun God is Brahman**,

ādityo'ntaḥ-karaṇa mano-buddhi-cittāhaṅkārāh | ādityo vai vyānas samānodāno'panah prānaḥ | ādityo vai śrotra tvak cakṣū rasana ghrāṇāḥ | ādityo vai vāk pāṇi pāda pāyūpasthāḥ | ādityo vai śabda sparśa rūpa rasa gandhāḥ | ādityo vai vacanād ānāgamana visargānandāḥ |

I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell. He is the five motor organs of mouth, hands, legs, anus and generative organ whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.

ānandamayo jñānamayo vijñānāna-ghana ādityah | namo mitrāya bhānave mrityormā pāhi | bhrājiṣnave viśva hetave namaḥ | sūryād bhavanti bhūtāni sūryena pālitāni tu | sūrye layam prāpnuvanti yaḥ sūryaḥ so'ham eva ca | cakṣurno devas savitā cakṣur-na uta parvataḥ | cakṣur-dhātā dadhātu naḥ |

ādityāya vidmahe | sahasra-kiranāya dhīmahi | tannaḥ sūryaḥ pracodayat |

Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.

All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine

Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.

We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).

savitā purasttat savitā paścāttat savitottarāttat savitā-dharāttat savitā naḥ suvatu sarvatatigum savitā no rāsatām dīrgham āyuh

Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!

aum ityekākṣaram brahmā | ghrinir iti dve akṣare | sūrya ityakṣara dvayam | āditya iti trīnyakṣarāni | etasyaiva sūryasyāṣtākṣaro manuḥ | yaḥ sadā hara-har japati | sa vai brāhmaṇo bhavati | sa vai brāhmaṇo bhavati |

Brahman is the single syllable Om, "Ghrini' has two syllables, 'Surya' also has two syllables. 'Aditya' has three. This is the mantra of eight syllables. All together the mantra will be "Om, Ghrinih Surya ādityom". This is Atharvāngiras Surya mantra. He who recites this everyday is said to be a Brahmana,

sūryābhimukho japtvā | mahā-vyādhi bhayāt pramucyate | alakṣmīr naśyati | abhakṣya bhakṣanāt puto bhavati | agamyā gamanāt puto bhavati | patita sambhāṣaṇāt puto bhavati | asat sambhāṣanāt puto bhavati | madhyāhne sūryābhi-mukhaḥ paṭhet | sadyotpanna pañca mahā pātakāt pramucyate | saiṣā sāvitrīn vidyām | na kiñcid api na kasmai-cit praśamsayet |

If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden sexual relations, indulging in conversation with people having no character. At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.

ya etām mahā-bhāgaḥ prātaḥ paṭhati | sa bhāgyavān jāyate | paśūn vindati | vedārtham labhate | tri-kālam etaj-japtvā | kratu-śata phalam avāpnoti | hastāditye japati | sa mahā mrityum tarati | sa mahā mrityum tarati | ya evam veda | ityupaniṣat | harih aum śāntiḥ śāntiḥ ll

He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakṣatra he conquers death.

37. Śānti Mantrāņi

śan-no mitra śam varuṇaḥ | śan-no bhavatvaryamā | śan- na indro bṛhaspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo | tvam eva pratyakṣaṃ brahmasi | tvam eva pratyakṣaṃ brahma vadiṣyāmi | rtaṃ vadiṣyāmi | satyam vadiṣyāmi | tan-mām avatu | tad vaktāraṃ avatu | avatu mām | avatu vaktāram | oṃ śāntiḥ śāntiḥ ||

May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman, You alone I shall proclaim to be the perceptible Godhead, I shall speak of the Right; I shall speak of the Truth; May that (teaching) protect me and also the preceptor. Let that protect us both, the taught and the teacher. Om, let there be peace all pervading.

śan-no mitra śam varuṇaḥ | śan-no bhavatvaryamā | śan- na indro bṛhaspatiḥ | śan-no viṣṇur-urukramaḥ | namo brahmaṇe | namaste vāyo | tvam eva pratyakṣaṃ brahmāsi tvam eva pratyakṣaṃ brahmā avādiṣam | ṛtam-avādiṣam | satyam avādiṣam | tan-mām-āvīt | tad vaktāram-āvīt | āvīn mām | āvīd-vaktāram || oṃ śāntiḥ śāntiḥ ||

May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us. Salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman. You alone I proclaimed to be the perceptible Godhead, I spoke of the Right; I spoke of the Truth: that (teaching) protected me and also the preceptor. That protected us both, the taught and the teacher. Om, let there be peace all pervading.

saha-nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai | tejasvināvadhītam astu mā vidviṣāvahai | om śāntiḥ śāntiḥ l

May Brahman protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never hate each other. May peace — physical, mental and spiritual be on us forever.

namo vāce yā coditā yā cānuditā tasyai vāce namo namo vāce namo vācas-pataye nama ṛṣibhyo mantra-kṛdohyo mantra patibhyo mā mām-ṛṣayo mantra-kṛto mantra-patayah parādurmā'hamṛṣīn mantra-kṛto mantra-patīn parādām vaiśva-devīm vācam udyāsagum śivāmadastām juṣṭhām devebhyaś śarma me dyauś śarma pṛthivī śarma viśvam idam jagat | śarma candraśca sūryaśca śarma brahma prajāpatī | bhūtam vadiṣye bhuvanam vadiṣye tejo vadiṣye yaśo vadiṣye tapo vadiṣye brahma vadiṣye saṭyam vadiṣye tasmā aham idam upastaraṇam upastṛṇa upastaraṇam me prajāyai paśūnām bhūyād upastaraṇam aham prajāyai paśūnām bhūyād upastaraṇam aham prajāyai paśūnām bhūyāsam prāṇāpānau mṛtyor-mā-pātam prāṇāpānau mā mā hāsiṣṭham madhu maniṣye madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhumatim devebhyo vācamudyāsagum śuśrūṣeṇyām manuṣyebhyastam mā devā avantu śobhāyai piṭaro'numadantu || oṃ śāntiḥ śāntiḥ sāntiḥ sāntiḥ sāntiḥ sāntiḥ

tacchamyo rāvṛnīmahe | gātum yajñāya | gātum yajña-pataye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvam jigātu bheṣajam | śanno astu

dvipade | śam catuspade |

We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

namo brahmane namo stvagnaye namah pṛthivyai nama auṣadhībhyah l namo vāce namo vācas-pataye namo viṣṇave bṛhate karomi ll om śāntiḥ x 3 ll

I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace.

śam no vātah pavatām mātariśvā śam nas-tapatu sūryah

ahāni śam bhavatu naśśagum rātrih pratidhīyatām

Pleasantly blow the wind for us, may Sûrya warm us pleasantly. May days pass pleasantly for us, may nights draw near delightfully.

śam uṣāno vyucchatu śam āditya udetu naḥ |

śivā naś-śantamā bhava sumṛḍīkā sarasvati |

mā te vyoma sandṛśi | iḍāyaivāstvasi vāstu madāstu manto bhūyāsma mā vāstoś-cchithsmahya vāstus-sa bhūyād yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmaḥ ||

pratisthāsi pratisthāvanto bhūyāsma mā pratisthāya chithsmahya pratisthas sa bhūyād yoʻsmān dvesti yam ca vayam dvismah | āvatavāhi bhesajam vivāta vāhi yadrapah | tvagum hi visvabhesajo devānām dūta īyase | dvāvimau vātau vāta āsindhorā parāvatah ||

dakṣam me anya āvātu parānyo vātu yad-rapaḥ | yadado vāta te gṛhe'mṛtasya nidhir hitaḥ | tato no dehi jīvase tato no dhehi bheṣajam | tato no maha āvaha vāta āvātu bheṣajam |

śaṃbhūr mayobhūr no hrade praṇa āyūguṃṣi tāriṣat | indrasya gṛho'si taṃ tvā prapadye sagus-sāśvaḥ | saha yanme asti tena | bhūḥ prapadye bhuvaḥ prapadye suvaḥ prapadye bhūr-bhuvaṣ-suvaḥ prapadye vāyuṃ prapadyenārtāṃ devatāṃ prapadye'śmānam ākhaṇaṃ prapadye prajāpater brahma kośaṃ brahma prapadye oṃ prapadye ||

antarikṣam ma urvantaram bṛhad agnayaḥ parvatāśca yayā vātas svastyā svastimān tayā svastyā svastimān asāni | prāṇāpānau mṛtyor māpātam prāṇāpānau mā mā hāsiṣṭam ||

mayi medhām mayi prajām mayyagnis tejo dadhātu | mayi medhām mayi prajām mayindra indriyam dadhātu | mayi medhām mayi prajām mayi

sūryo bhrājo dadhātu II

May Agni bestow on me intelligence, progeny and splendour. May Indra bestow on me intelligence, progeny and force. May Surya bestow on me intelligence, progeny and radiance.

dyubhir-aktubhih paripātam asmān ariṣṭebhir aśvinā saubhagebhih | tanno mitro varuṇo mā mahantām aditih sindhuh pṛthivī uta dyauh | kayā naścitra ābhuva dūtī sadā vṛdhas-sakhā | kayā śaciṣṭhayā vṛtā ||

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

kastva satyo madanām magum histho math-sadandhasah | dṛḍhā cidāruje vasu | abhīsuṇas-sakhinām avitā jaritṛṇām | śatam bhavāsyūtibhih ||

What, genuine and most liberal offering libation will invigorate you with essence to burst open even strongly-guarded wealth? You are the protector of us, your friends who praise you. With an hundred means approach us. (V.S. 36:4-6)

vayas-suparņā upasendur-indram priya medhā ṛṣayo nādhamānāḥ lapadhvāntam ūrņuhi pūrdhi cakṣur mumugdhyasmān nidhayeva baddhān lsanno devīr abhiṣṭaya āpo bhavantu pītaye samyor abhisravantu naḥ līśānā-vāryāṇām kṣayantīś-carṣaṇīnām lapo yācāmi bheṣajam sumitrāna āpa oṣadhayas santu durmitrās-tasmai bhūyāsuryo smān dveṣṭi yam cavayam dviṣmaḥ ll

āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ | uśatīr-iva mātaraḥ | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

pṛthivī śanta sagnina śanta same śanta śucagum śamayatu | antarikṣagum śantam tad vayuna śantam tanme śantagum śucagum śamayatu | dyauśśanta sadityena śanta sa me śanta śucagum śamayatu |

The earth is peaceful, together with fire it is peaceful, may I obtain that tranquillity and purity of mind. The atmospheric region is peaceful, together with wind it is peaceful, may I obtain that tranquillity and purity of mind. The space is peaceful, together with the Sun it is peaceful, may I obtain that tranquillity and purity of mind.

pṛthịvī śāntir-antarikṣagum śānti dyauś-śāntir diśaś-śāntir avāntara diśāś-śāntir agniś-śāntir vāyuś-śāntir ādityaś-śāntiś-candramāś-śāntir-nakṣatrāṇi śāntir-āpaś-śānti roṣadhayaś śāntir vanas-patayaś śāntir gauś śāntir ajā śāntir aśvaś śāntih puruṣaś śāntir brahma śāntir brāhmaṇaś śāntiś śāntir eva śāntiś śāntir me astu śāntih | tayāhagum śāntyā sarvā śāntyā mahyam dvipade catuṣpade ca śāntim karomi śāntir me astu śāntih |

Peace be to the earth; peace to the atmosphere; peace to the sky; peace to the cardinal directions and to the intermediate directions; peace to the fire; peace to the wind; peace to the Sun; peace to the Moon and constellations; peace to the waters; peace to the healing herbs; peace to the forests; peace to the cattle; peace to the goats; peace to the horses; peace to all humankind; peace to the Creator; peace to the priests; let there be peace everywhere and may I attain peace. From that all-pervading peace, may there be peace to me and to all animals and birds; I make peace with all creation; may I have peace.

eha śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā śraddhā satyaṃ dharmaścaitāni mottiṣṭhan tam anūttiṣṭhantu mā māguss śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā śraddhā satyaṃ dharmaścaitāni mā mā hāsiṣuḥ udāyuṣā svāyuṣo doṣadhīnāguṁ rasenot parjanyasya śuṣmeṇodasthām amṛtāguṁ anu l

tac-cakṣur deva-hitam purastac-chukram-uccarat || paśyema śaradaś-śatam, jīvema śaradaś-śatam, nandama śaradaś-śatam, modama śaradaś-śatam, modama śaradaś-śatam, bhavama śaradaś-śatam, śrnvama śaradaś-śatam, prabravama śaradaś-śatam, ajītāsyāma śaradaś-śatam jyok cā sūryam dṛśe ||

The Sun that rises in the east sees to the welfare of the gods. May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we speak well for an hundred autumns, may we never be defeated for an hundred autumns, thus for a long time may we continue to realise the Divine Light.

ya udagan-mahato'rṇavad vibhrājamānas sarirasya madhyātsama vṛṣabho lohitākṣa sūryo vipascin manasā punātu II

brahmanaścotanyasi brahmana anistho brahmana avapanam-asi dhariteyam prthivi brahmana mahi dharitam-enena mahad antariksam divam dadhara prthivigum sadevam yad aham veda tad aham dharayani mam advedo'dhi visrasat li

medhā-manīse māvisatāgum samīcī bhūtasya bhavyasyāvarudhyai sarvam āyuryāni sarvam āyuryāni lābhir-gīrbhir yadatona ūnamāpyāyaya harivo vardhamānah lyadā-stotrbhyo mahi gotrā rujāsi bhūyiṣṭha-bhājo adha te syāma lbrahma prāvādiṣma tanno mā hāsīt l

dyauś śāntir antarikṣagum śāntih pṛthivī śāntir āpa śāntir oṣadhaya śāntih l vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntis śāntir eva śāntis sā mā śāntir edhi ll

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.